

PIETY PROMOTED,

IN

BRIEF MEMORIALS,

AND

DYING EXPRESSIONS,

OF SOME OF

THE PEOPLE

CALLED

Q U A K E R S.

THE NINTH PART.

SECOND EDITION.

By THOMAS WAGSTAFFE.

" Verily there is a reward for the righteous."

PSALM lviii. 11.

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1798.



ADVERTISEMENT.

THE Accounts in this volume were first published in 1796, as an additional Part of Piety Promoted, being the Ninth. In that edition the more ancient names, which had been omitted in the early collections by J. TOMPKINS and J. FIELD, and also some others of an earlier date than the last in J. KENDAL'S three volumes, were printed in an Appendix. They are now simply placed according to their dates, reckoning by the time of decease; and are printed so as to form an uniform volume with the before-mentioned three of J. KENDAL.

P R E F A C E.

THE general approbation which publications of this kind have had, makes a continuance of the collection desirable. Memorials of the circum-spect lives, and dying expressions, of such as finish their course well, shew the efficacy of the divine principle which we profess; and that obedience to its dictates yields the peaceable fruits of righteousness.

To promote an attention to this principle in the youth, to whom this is particularly addressed, the following accounts of many who have been faithful in their day, are recommended to their perusal; with the intent that, excited by the example,

ample, they also may fill up their duty as they go along, and partake of the same peace these had to rejoice in, when no human help could afford them comfort. The experience of those who are gone before, is as a way-mark to those who follow after; and their example calls loudly "Follow us, as we have followed Christ."

Those who in early youth are happily brought under the teachings of this divine principle, and are faithful to its precepts, are prepared to encounter the world and all its allurements. If prosperity be their lot, they can receive it as the bounty of an Almighty Father; and keep in that state of humility which becomes dependent beings; applying it to the honour of Him who hath intrusted them therewith. If afflictions attend (and it is sometimes the lot of good men to experience adverse winds, and tempestuous seasons), they can look with an humble confidence to Him for protection in their conflicts, and bow to the hand which has permitted them. It was not offering of any temporal things, according to the Psalmist; but, says he,

he, "Offer to God thanksgivings, pay thy vows to the Most High; then call on me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Psalm 1.

This hath been the experience of those who have had their trust in God's power, in every age; and as they have gone along in this vale of tears (for such it hath been to many), they have, from time to time, had their faith renewed, and their hope confirmed, so as to set up their Ebenezer, "Hitherto hath the Lord helped us."

"We have," as saith the Apostle, "no continuing city here;" neither have we any state of security beyond "Give us this day our daily bread." Whatever may be our growth and experience in religion, it will never go beyond that state of dependence. Our only safety is a truly humble state, wherein the mind is exercised in a daily watch, care and travail, for the arisings of the divine life; under a sense of which, such have a hope that, He who hath been their morning light,
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and hitherto conducted in safety, will, in the conclusion, be their evening song; and, in effect, adopt the language of the prophet; "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation."

T. W.

STOCKWELL, SURRY,
11th Mo. 1795.

PIETY

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THE NINTH PART.

LUKE HOWARD of Dover, was a service-
able man in the early breaking forth of Truth in
this nation, a faithful sufferer for its testimony, and
preserved to the end in peace. The following ac-
count is extracted from a short journal and col-
lection of his writings, long since out of print.

In his tender years he experienced in himself the
appearance of the love and grace of God, reprov-
ing for evil; and when about fourteen years of
age, he was bound an apprentice to a shoemaker

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in Dover. His master, being in a seeking state, and having forsaken the publick worship and joined ~~with some who were separated from it~~, treated him kindly; which so wrought on him, that he took a resolution to become more conscientious towards God, and more orderly to his master, than he had been, not daring to wrong him by neglecting his work. Thus he served out his apprenticeship to his master's content; and, a few weeks after his time was expired, he came to London to work, frequented a meeting in Coleman street, and was admitted a member thereof; and the war between the king and parliament being then very hot, and forts raising about the city, he sought to be entered in the army; but, many pressing to go, 'It was my lot,' says he, 'to be left out; that so I might be clear of the blood of all men, as since I have seen it and rejoice, though then troubled at my dismissal.'

He then returned to Dover, where there were several young men inquiring the way to Sion, with their faces thitherward, and searching the scriptures, hoping to find the right way. 'There, and in that day,' says he, 'I was convinced that singing of psalms in rhyme and metre, was a lie in me as to my own condition, and a mock service as to the Lord; and there was forced to sit silent under the cross, when others sung.' This, at that period, was so strange, that the priest took notice of him, and in a little time it was noised abroad as
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a great wonder, that he refused to sing psalms. His master, with whom he had served his apprenticeship, being also troubled at it, got Samuel Fisher, their priest, to come and discourse with him. Fisher had much to say to him : ‘ But,’ said he, ‘ I said what was in my own conscience manifested, and I did not know another in the world of my mind ; but so it was, my peace abounded and knowledge increased ;’ and Samuel Fisher returned home, and never dared to sing more in the steeple house ; but was soon after convinced of the everlasting Truth, in which he ended his days in prison, for his testimony thereto.

Luke Howard, meanwhile went among the Brownists, also the Presbyterians, and the Independents, and then among the Baptists, with whom he chose rather to join than with any other. He passed through their ceremony of water-baptism, but still knew not where to find a resting place, not knowing he had a guide within him to keep him out of all evil ; and in this state he mourned with tears : nevertheless he got over his convictions, and went into liberties ; ‘ In this great loss,’ says he, ‘ I continued until I did, as too many do, get above the witness, and I sought to make merry over it, and to take my fill of the world, with all I could enjoy thereof.’

But soon after, coming to London on business, he went to hear a preacher in Lombard street ; and afterwards a young man, named William Caton,

stood up, and sounded an alarm out of Sion, and proclaimed the gospel of peace out of the Lord's holy mountain; but L. Howard's mind being after visible things, he slighted it at that time. The next First-day being at home, he was told a Quaker was preaching; and, going to see what manner of man he was, found him to be the aforementioned William Caton. Luke was reached by his testimony, was a guard to him from the boys and others who offered him abuse, and in the evening went to visit him, where he found his companion John Stubbs. He invited them to go home with him, which they did, and had several meetings there, and their testimony was to him as a pleasant song, and he bore them company out of town. Then did exercise fall to his lot, but he was led along in safety under the teachings of Truth, so that he expresses himself thus, after giving an account of the exercises he had to pass through, 'My experience hath been, and is, as I abode in obedience to the Lord, in waiting on him (which I hope I shall ever do): the word of the Lord opened to me when in a great strait, saying, "I will cleave the rocks and mountains, that the redeemed of the Lord may come to Sion;" at which I felt and saw a little light, and a hope sprung up of getting over and through those rocks and mountains of thick and black darkness in me, which the enemy presented to be so great, that it was impossible to get over: so then, and ever since, in that grounded hope

hope, as an anchor to my soul, I have cast my care upon the Lord, and have rode through many bitter storms, and, I bleis the Lord, my flight hath not been in the winter, and now, I hope in the Lord, it will not, in the Sabbath-day, even so, Amen.'

In the course of his pilgrimage it was sometimes his lot to be imprisoned. Once he was sent to Dover-Castle, with three more, and detained sixteen months, because he could not forbear meetings. At this time he employed six men in his trade, but he was obliged to shut up his shop for six months, neither could he work in the prison for a time; but obtaining the liberty of an entry to the grate, where they drew their meat up with a cord, he worked a little there, and his wife kept cows and sold milk, to assist in supporting his family; 'and,' says he, 'I had perfect peace, joy, and content, in it all; and the Lord made it all good unto me both within and without.' It also appears he suffered a long imprisonment in the Castle, in 1684; during which he often pleaded with the magistrates, on account of their cruel and unjust treatment of him.

Thus persevering he was preserved in greeness to old age. The following expressions were taken down during his illness by a friend present, as delivered, viz.

'God, the Lord of heaven and earth, who appeared to me in an acceptable time, in the year 1655, by his word, through his servants John Stubbs and William Caton, in the gift of his

grace, the Son of his love, Christ Jesus, whom he sent out of his own bosom, and by the sword of his own mouth, and by the brightness of his arising, cut me off from the wild olive tree, which I was rooted in by transgression, and grafted me into the true olive root, the life of which is the light of the world, and by his love and spirit in my heart, raised me to worship him in spirit and truth. Then the cross appeared so great, that if it had been his will, I would rather have parted with my natural life, if I could have had peace, than to have taken it up; but in the day of his love and power, through the word of life, and the arising thereof, I was made willing to do his will, and to take up the cross, not for a little while, but with a resolution as long as life continued; and though many temptations hath attended, yet the Lord hath delivered out of them all, and hath engaged my soul and all within me, to serve him in newness of life, and begot and continued a breathing, that he would never give more knowledge than he would give me power to obey, and in the day thereof hath made me willing to serve him, and deny myself, and his reward is and hath been in my bosom. He is worthy to be worshipped, feared, and obeyed for ever, for he speaks peace to his children, that they turn not again to folly. In his peace stands my rest, which rest remains for the people of God, and in this, I take my leave of the world, with soul, body, and spirit, given up to the Lord, in and through
his

his grace, the life of Christ Jesus, in whom all the promises are Yea, and Amen.'

He departed this life the 7th of the Eighth month, O. S. 1699.

The Morning Meeting of London, in a testimony concerning him, dated the 26th of the Sixth month, 1704, say, he was preserved to the end, and died, in the faith of our Lord and Saviour Jesus Christ; and doubt not that he received the crown of righteousness, from God the righteous Judge.

MMARGARET FOX, widow of our ancient friend and elder George Fox, was convinced of the principle of Truth, on his first coming into that part of Lancashire where she dwelt, in 1652: being then the wife of Thomas Fell, one of the Welch judges, a man much esteemed in his country for his wisdom, moderation, and mercy, being also a tender husband and loving father, and one who sought after God in the best way it was made known to him. He frequently entertained those who were accounted serious and godly men; and had often prayers, and religious exercises in the family; and in this manner also Margaret was seeking after the right way
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for many years, though often afraid she was short of it.

She was born in the year 1614, her parents were of honourable repute in that country, and her father, John Askew, was of an ancient family and estate, and a pious charitable man. It was in the seeking state before-mentioned that it pleased Divine wisdom to move the heart of George Fox to visit the family of the judge, who was then in London, and to open unto them the eternal Truth; by which means the minds of herself, children, and a great part of the servants, were convinced and turned to God. When the judge returned home, and found the great change wrought on them, he was much surpris'd, and appeared to be troubled; but Richard Farnworth, and some other friends, who came to the house soon after George Fox had been there, had some discourse with him, and he was still and quiet, and weigh'd things: and George Fox returning in the evening, and being admitted, spoke so powerfully and convincingly, that the judge was so far satisfi'd it was the truth, that he offer'd his own house as a meeting place, and was kind to Friends, on every occasion, to his decease: which was about the year 1658, being then sixty years of age.

His widow laboured to promote the cause of Truth, applied frequently to the king, on behalf of her suffering friends; and visited them in various parts of the nation, sometimes accompanied by one

of her daughters. About the year 1661, she was sent for from her own house, and carried to Lancaster Castle, because she would not swear; was premunired, and sentenced to forfeit her real and personal estate to the king, and to be imprisoned during life; but after having been in prison about four years, she was set at liberty by order of the king and council. Soon after this she was married to George Fox, but was again, on the old premunire, taken from her house, and carried to prison; where she continued another year in a sickly state, till her husband obtained her discharge under the great seal. All these sufferings she endured with much patience, and neither fainted or murmured; but was kept so cheerful and easy under them, that her enemies were amazed to see it; and several of them that so persecuted her came to nothing; whilst, as she denied and despised the glory of this fading world, for Christ's and Truth's sake, God gave her honour and a name among the righteous; and qualifications, many ways, for considerable service in his church: in which she shone as a morning star, being filled with real wisdom and understanding, for the propagation of Truth and Righteousness; of a clear discerning of spirits, and the working of the enemy to draw from the life and power of Truth, into a liberty that genders to bondage, and to separation and breach of unity among Friends: appearing firm and zealous against the same. She was fervent and living in her ministry,
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and in supplication and prayers to Almighty God; to the edifying and building up many in that most precious Truth, which gives victory over the world.

She was not only a great and exemplary sufferer for Truth, but a visiter and sympathiser with the faithful in their sufferings; zealously interceding for their relief, with such as were in authority; as being afflicted with the afflicted, and mourning with those that mourned.

She never spared herself in her manifold labours on Truth's account, both in her ministry abroad, in most places in this nation, and other services; but approved herself as one that needed not to be ashamed of her work and service for the Lord, his Truth, and people; which she performed with all sincerity, while God was pleased to give her strength and ability.

She was preserved in a good understanding to the last; and in the time of her sickness, she was in a sweet frame of spirit. She uttered many heavenly expressions near her conclusion in this world, some of which are as follows:

‘Come, come,’ said she, ‘let us join to the Lord, and be of one spirit; let us join to the Eternal God, and be of one spirit.’ A friend visiting her, who had been acquainted with her upwards of forty-five years, she said, ‘The Lord is with me, and I am with the Lord, and in him only will I trust, and commit all to the divine Providence of the Lord,

Lord, both concerning my children and grandchildren, and all things they do enjoy from him, both in spirituals and temporals; who is the God of all the mercies and blessings to his people throughout all generations: to him be glorious praises for ever, Amen.' At another time she said, 'O, my sweet Lord, into thy holy bosom do I commit myself freely, and not desiring to live in this troublesome, painful world, it is all nothing to me, for my Maker is my husband.' At another time she said, 'Come, Lord, I am freely given up to thy will.' Again she said, 'I freely forgive all people upon the face of the whole earth, for any wrong done to me; as freely as I desire to be forgiven:' and seeing those about her sorrowful, she said, 'Be quiet, for I am as comfortable in my spirit as ever I was.' A little before she departed, she said to one by her, 'Rachel, take me in thy arms: I am in peace.'

She departed this life at Swarthmore Hall, the 23d day of the Second month, 1702, being near the eighty-eighth year of her age; and was buried in the burial ground at Simbrooke, belonging to Swarthmore, the 27th of the same, attended by many friends and others.

Her writings were collected and printed in an octavo volume, from which the foregoing account is extracted.

LUCY CHOPPING of Stebbing in Essex, whose maiden name was Wait, was born in Worcestershire in the early part of the last century. She was soberly and religiously educated by her grandmother, who lived to a great age, being in her one hundred and fourteenth year when she died; and who often informed her of the hard sufferings many of the family had gone through, on account of religion, in Queen Mary's days. After her death, she was left under the care of an uncle, who was a Puritan, and had a tender care over her. He gave her good advice, and cautioned her to shun idle company, never to learn to dance or to read ballads, nor to wear lace or ribbons on her clothes; but to go and hear the best men that preached at that time: so that she acknowledged that it was good for her that she had been so warned.

She came to London in the time of the civil wars, and lived in a religious family, who wanted her to learn to sing psalms; which she was not easy to do, but returned back into Worcestershire. About this period, many were going to New England, and she thinking that all that went thither at that time, to enjoy the liberty of their consciences, were good and religious people, and that it must be pleasant living in such a land, where all were such, she inclined also to go thither; but, communicating her mind to Vavasor Powel, an
eminent

eminent preacher among the Puritans in that day, he told her that the word was nigh in her heart and mouth, that she might hear it and obey it; and that she need not go beyond the seas on that account. This stopped her journey; but she still earnestly sought to hear those preachers who were accounted gifted men. She went to hear Humphrey Smith in particular, who was esteemed to have an excellent gift, and did not think it lawful to take money for preaching: and he, being once at a meeting, sat a great while in silence; at which the congregation wondering, he stood up, and told them, that he had formerly spoken what was opened to him, 'But now,' says he, 'my mouth is stopped, and I believe, whenever it may please the Lord to open it again, it will be more to his glory than ever it hath been.' This made her very desirous to know where he went; but soon after it pleased the Lord to send one of his servants, called a Quaker, by whom Humphrey Smith was more fully convinced, as she also was herself.

In a little time it pleased the Lord to qualify him for the ministry; and he travelled abroad in the service thereof, into the west of England; where he, with many more, was imprisoned. She then found it her concern to visit them in prison; and went from one prison to another, doing them service in mending and making their clothes; and many of them being far from their homes, she went and visited their families. She spent many years

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in this service, which was very acceptable to those that could not have liberty to see their families themselves ; and great was her labour of love, in that she did it freely, although she travelled on foot : besides which, she frequently attended the yearly-meeting when established.

Having, at the request of her friend Humphrey Smith, conducted his son into Essex, where he was bound an apprentice, she often went to visit him. At length she became the wife of John Chopping, of Stebbing : with whom she lived but about two years, and survived him about twenty-eight years. She was a mother in Israel, of a good understanding, a visiter of the afflicted in body or mind, and often had a word of advice and comfort to them. She particularly exhorted the young convinced to faithfulness ; and when any were grown careless, she was tender in advice and exhortation ; and often to so good effect, as to reach the witness in them.

About two weeks before her death, she walked six miles to a meeting, in order to visit a woman, who, being overcome with the cares of the world, neglected meetings : whom she warned of her danger, and who became more careful afterwards in her duty.

The day following she was taken ill, when she expressed herself thus, ‘ I cannot say that what I feared is come upon me, but that which I have long desired ; for I am very ill, and do think it will
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be my end : but it will be well with me, I shall go to my mansion which is prepared for me, and all the faithful followers of the Lamb ; and I have nothing to do, but die. The Lord has been with me, even as with Jacob, and I knew it not ; and, blessed be his name, he has been with me, and made known the way of life and salvation to me, and preserved me through many hard exercises and deep afflictions, and sorrowful travails in spirit. He hath been with me through my pilgrimage, and kept me safe through many long journies, in which I have walked many hundred miles, to serve my friends in the Truth, and for the Truth's sake, and mostly alone; and the Lord preserved me, so that none were suffered to do me any harm : for which I have often been humbly thankful, and now I feel peace, and shall in a little time rest with Him in everlasting joy and peace.'

At another time she said, ' It is good to have nothing to do, but to die: for now I feel it hard to bear the pain and sickness of this body.' She often expressed her concern for the churches, that good order might be kept up; and for the poor, for whom she always had a great care. A woman in high station visiting her, she advised her to prepare for such a time; telling her she had peace, and that was of more worth than all the pleasures of the world; and advised her to mind the gift or manifestation of the spirit in her, which would lead her

also into the way of life and peace. The woman, filled with admiration, said she never heard the like, that any person could have such a satisfaction and victory over death, for that there was no terror or fear of death in her; to whom Lucy Chopping answered, 'Perfect love casteth out fear;' 'I have loved the Lord with all my heart, and served him with all my strength, and I have peace: the Lord is with me, and it will be a glorious change.' Again she said, 'The Lord has been with me in many hard afflictions, and given me hope, which hath been as "an anchor to my soul;" "he hath," I can say with David, "plucked my feet out of the mire and clay, and set them upon a rock," and I shall not be moved.'

Growing weak, and having many sick fainting fits the day before she died, her niece, Elizabeth Wyat offered her something to take: She answered, 'I want nothing; the Lord is with me, and his Spirit comforts me. I have bread to eat, which the world knows nothing of, and the wine of his kingdom refresheth me, and I desire no more of this. Do not endeavour to keep me here, for to die will be my gain, and though my body grows weak, my inward man grows strong;' and, speaking to her niece, and giving her good advice, she said, 'The Lord is with me, and I have an earnest of that which I shall in a little time launch into the full enjoyment of.'

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She departed this life, being sensible to the last, the 6th of the Sixth month, 1705, and was buried in Friends' burial ground, at Stebbing.

THOMAS WILSON of Ireland, was born in Cumberland, and educated in the profession of the church of England. While a youth he had great hungerings after righteousness, and the true knowledge of the living God, and his son Jesus Christ; and went with great diligence to hear the priests, and did carefully mind what was spoken; and if he heard of a priest that was noted for a good man, and preached two sermons in one day, he would go sometimes eight miles on foot, after hearing the morning sermon, to hear another in the afternoon; and the more he sought to hear, the more his hunger and thirst increased, so that he was sensible of great poverty of spirit. In the time of singing of psalms a thoughtfulness came over him, that men should be made holy before they could rightly sing to the praise and glory of God; and he was stopped from singing them, through a godly sorrow which was in his heart, with secret cries and humble prayers to the living Lord God of heaven and earth, for the knowledge of the way of salvation. In this state he travailed in great

godly sorrow, weary of the heavy load of sin, as also of the doctrines and worships of men's making; and many texts of scripture being opened to his understanding, he began to see that what was not of faith was sin, even in points of worship, and pretended service to the great God.

Being thus made sensible that too many of the doctrines of the church, in which he was educated, were precepts of men's making; and that "God is a Spirit, and that they that worship him, must worship him in spirit and Truth;" this worship he greatly longed to know; and he conversed with priests thereon, but they could not direct him where to find it. But, after long travail of spirit, and great concern of soul, the Lord was graciously pleased to make him sensible, that what was to be known of God, was manifested in man. About this time he went into an evening meeting of the people called Quakers, with strong desires in his mind to the Lord, that if it was the true way of salvation which this people preached, he might have some inward feeling and testimony thereof in his own heart. After sitting some time in silence, a friend began to speak, directing and exhorting to an inward waiting upon the Lord in faith, to receive power from him over every unclean thought, &c. by which heavenly power they might glorify and praise the name of the Lord, through the ability of his own free gift. This Thomas understood to be the holy word of grace, which the apostle preached,
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and to which he turned the minds of the people ; and he felt his soul much in love therewith, saying in his heart, ‘ This is what I greatly wanted :’ and the Lord’s power arose in the meeting to the breaking and tendering his heart ; and inward cries were raised in him to this effect, “ O, Lord, create in me a clean heart.”

Now his heart was opened, and he felt the Lord’s fierce anger because of sin ; and he was made willing to love, and dwell under, his righteous judgments, being truly convinced that was the way to come unto the mercy-seat. He saw he was to cease from the doctrines of men, and mind the gift which was in him, and sit down among Friends in their silent meetings, to wait on the Lord in retiredness of mind, for his heavenly teachings and holy leadings ; in the performance of which inward, divine, and heavenly worship, he, with many more young people, was convinced of the inward work of God, and turned to the Lord with all their hearts. Those who attended this meeting from time to time, became very tender and heavenly-minded, and in great love with each other : the heart-tendering power of the Lord being renewedly felt, inwardly revealed, when no words were spoken.

This our friend being thus raised up and qualified, came forth in a publick testimony ; and was concerned not only to travel and visit many parts of this nation, Scotland, and Ireland, but also
America ;

America ; which he visited twice, in company with James Dickenson : he left there many seals of his ministry, which was sound, plain, and powerful, frequently attended with a heavenly sweetness, as he was divinely enabled to open the mysteries of life and salvation. He was also richly endowed with the spirit of supplication, in which he was drawn forth in great tenderness and fervency of spirit ; not only on behalf of Christ's church and people, but for mankind in general.

After more than forty years labour, his natural strength decayed ; and towards the close of his time, having not long been returned from a journey of ten months, through many parts of England, he expressed himself thus, ' Now I rejoice in that I have served the Lord in my day ; and as I have laboured to promote the Truth in my generation, I feel great peace from the Lord flowing in my soul, and am thankful that I have been made willing to serve him.'

He was taken ill about the Eleventh month, 1724, and continued weakly for several months ; in which time he uttered many weighty expressions, and at several times was concerned in fervent prayer for the young and rising generation, that they might be faithful witnesses for the Truth in their day. He expressed his concern that Friends should live agreeably to the doctrine of Christ ; and that the good order established among us, might be kept up and maintained, and that all differences
and

and disorders might be kept out of the church. Among many weighty expressions, he said, 'The Lord's goodness fills my heart, which gives me an evidence and assurance of my everlasting peace in his kingdom with my ancient friends, who are gone before me, with whom I had sweet comfort in the work of the gospel.' And notwithstanding our friend had been eminently attended with the power of Truth, and had great service several ways, he would speak very humbly of himself, ascribing all the honour to the Lord; saying, 'Although the Lord hath made me serviceable in his hand, what I trust in is the mercy of God in Jesus Christ;' and added, some friends sitting by him, 'The Lord visited me in my young years, and I felt his power, which hath been with me all along, and I am assured he will never leave me, which is my comfort.'

Near his conclusion, he often desired that he might be favoured with an easy passage, which was granted, and he was preserved sensible to the last: passing away without sigh or groan, as if he was going to sleep, the 20th of the Third month, 1725. His remains were buried the 22d of the same: aged about seventy-one years. He was a minister about forty-five years.

ANDREW

ANDREW JAFFRAY of Kingswell in Scotland, was born in 1650; being the son of Alexander Jaffray of the same place: for an account of whom, see *Piety Promoted*, vol. i. page 78. Edit. 1789.

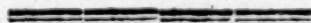
He gave this his son Andrew Jaffray a liberal education; who, becoming convinced of Truth about the time of his father's death, quickly came to esteem learning but as dross and dung, compared with the learning and knowing Jesus Christ, in his inward and spiritual appearance in the heart, and being thereby purified from dead works, to serve the living God; of which learning he soon became a zealous, faithful, and able teacher.

He underwent great sufferings on account of Truth cheerfully; and was a constant fellow prisoner in Aberdeen with David and Robert Barclay, Alexander Forbes, Patrick Livingstone, and other early friends, in the long sufferings they underwent for the Truth. He was cheerfully given up to any service to which he found himself called; particularly going through the streets of Aberdeen, and to many places of worship therein, exhorting the people to repentance; and it was particularly remarked, that in the same streets where he had been reproachfully pointed at for the Truth, and his testimony's sake; he, in his latter years, was looked upon with affection, and blessed as he passed along. He went through many deep, bitter, and
severe

Severe exercises of spirit, by being made the butt and mock of people, because of his zeal against a man-made ministry; yet the Lord supported him through all, and he was preserved to bear a clear and faithful testimony for the Truth in the meeting of Friends in Aberdeen, the very day before his illness.

He was confined to his bed for months, under the infirmity of old age, much weakness, and distress of body. In the course of his illness, he bore a very clear testimony to the goodness of God to his soul, and mentioned the satisfactory remembrance he had, of his being separated for the work of the gospel; and that he had dedicated himself for that service, ever since his being called thereto.

He departed this life the 1st of the Second month, called April, O. S. 1726, aged seventy-six years, and was buried in his own burying-ground at Kingswell, the 4th of the same.



THOMAS THOMPSON of Saffron Walden in Essex, was born in a small village in the East Riding of Yorkshire, and received a dispensation of the gospel ministry in or about the twenty-fourth year of his age; which, as he received freely, he preached freely, travelling in this nation,

nation, Ireland, and twice in America, visiting Friends and labouring for the promotion of Truth.

In the year 1727, it pleased the Lord to visit him with a consumption, under which, after a time, he was kept in patience and resignation to the Divine will. A few days before he died, being under great weakness of body, he was concerned to supplicate the Lord, on account of his church and people; which prayer was delivered under a tender sense and frame of spirit, and affected those present.

A few minutes after, he expressed himself in this manner, ‘To them that inquire what end I make, let them know, I die in the faith that saves and triumphs over death and hell; through the mercy and goodness of God, finding no cloud in my way; but perfect peace with God through Jesus Christ, the presence of whose glory is with me; and I feel the comforts of his spirit attending me every day. I never felt the like comfort before. I may say, as was said of old, “Comfort ye, comfort ye, my people, faith your God, speak comfortably to Jerusalem, say to her, her warfare is accomplished, her iniquity is pardoned, she hath received double at the hand of the Lord for all her sins.” Thus hath God dealt with my spirit, by his judgments refined me, and prepared me for an habitation with himself, in his heavenly kingdom; so that I may say as David did, “Although I walk through the valley of the shadow of death, I fear no evil, because Thou art with me; thy rod and thy staff comfort

comfort me ; thou preparest a table for me in the presence of mine enemies ; thou anointest mine head with oil, my cup runs over” with praises to thy glorious name, thou glorious Fountain of brightness, that took notice of me in my childhood, in thy love and mercy. Thou compassedst me about with the bands of thy salvation, and thou hast made me thine for ever : O, glory, glory, to thy divine name and power, thou infinite Fountain of light and immortality, my soul blesses thee, and my spirit magnifies thy name, in the sense of that eternal Word and Wisdom that was in thy bosom from eternity ; that intellectual light which shone everlastingly, and will be a glory and crown to all them that believe and walk therein : and in the faith of that I live and die.’ At another time, being under the sense and power of Truth, he said, ‘ Glory, glory, to the excellent name of the Lord ; the sweetness of his love can never be told ; the rays of his beauty shine upon me ; I am filled with the power of his love ; glory be to his name for ever !

A little before his departure, he said, “ I have fought a good fight, I have finished my course. Henceforth is laid up for me a crown of glory, which God the righteous judge shall give me at the last day ; and not to me only, but to all those who love his appearance.” And, just as he was dying, he said, ‘ Rejoice with me, rejoice !’ and so departed this life in peace, the 30th of the

Ninth month, November ; O. S. and was buried the 3d of the Tenth month, 1727.

GEORGE CHALKLEY, son of Thomas Chalkley of Frankfort in Pennsylvania, was a lad much inclined to read the Holy Scriptures, and other good books ; and was obliging and dutiful to his parents, and ready and willing to do any service he could for his friends ; diligent in going to religious meetings, and an entire lover of religious people. He was, in an uncommon degree, affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her ; and told her not to do divers things which he thought too much for her ; saying, ‘ Mother, let me do it ; for, if I was a man, thou shouldest not do any thing at all’ (meaning as to labour) : and she, affected with his filial love and care for and towards her in her husband’s absence, would sometimes turn about and weep.

If this dear and tender youth, when reading, met with any thing which affected him, either in the scriptures or other good writings, he would write it down, and get it by heart. One passage which he had written down, and got by heart, much affected his father. It was the 15th verse of the lvii. chap. of
Isaiah,

Isaiah, viz. "For thus sayeth the High and Lofty one, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also who is of a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite ones."

It was usual for his father to advise his mother, not to set her affections too much upon him, thinking he was too ripe for heaven to stay long on earth. He was taken sick the 5th of the Eighth month, 1733; and in his sickness behaved himself more like a wise man than a child of ten years of age. His father was in another part of the world, and he would gladly have seen him; but he said that he should never see him more, and desired his mother to give his dear love to him, and to tell him that he was gone to his heavenly Father. He was very fervent in prayer, in the time of his sickness; and intreated that God would preserve his people all the world over.

One time, when in great pain, he prayed thus, 'Sweet Jesus, blessed Jesus, give me patience to bear my misery and pain, for my misery is greater than I can well bear. O come, sweet Jesus, why art thou so long in coming? I had rather be with thee, than in the finest places in the world.' One day he said, 'My misery and pain is very great, but what would it be, if the wrath of God was in my soul.'

His heart was full of love to his relations, acquaintance,

quaintance, and friends, who came to see him in his illness; and he took his last leave with a tenderness and sweetness which greatly affected many.

He departed this life the 13th of the Eighth month, 1733, and his remains were carried to the Bank meeting house in Philadelphia, and buried from thence the First-day following, being accompanied by many friends and others. He was ten years and seven days of age when he died; and, as he was greatly beloved for the sweetness of his disposition, he was greatly lamented by many who were acquainted with him.

His father returning home, and meeting with this trial, said, 'Although it was a great and sore exercise and deep affliction to me to lose this promising youth, my only son, yet it was made tolerably easy to me; for he departed this life in much brightness and sweetness, more like an old Christian than a youth of ten years of age.'

JAMES DICKINSON, of Cumberland, was born in the year 1659. His parents, Matthew and Jane Dickinson, being convinced, educated him in the way of Truth; and the Lord, by his power, reached him when very young; and often his heart was broken into true tenderness; so that
many

many times he had a secret delight in being inwardly retired to feel the virtue thereof: which was the cause of true gladness to his parents, whose delight was in the enjoyment of the Lord's presence. They were good examples to their children, educating them in the way of righteousness, often exhorting them with tears, to fear the Lord.

The following account of the first moving of the divine principle on his mind, is extracted from a short journal of his, long since out of print. 'My father,' says he, 'died when I was ten years old, and I not taking the counsel of the wise man, viz. to take counsel of my father, which was, to mind the light or measure of grace given unto me, my mind was drawn out after the vain plays, customs, and will-worships of the world, in which state I continued sometime; yet the Lord, by his power, did many times reach my heart; and, by the Spirit of his dear son, the Lord Jesus Christ, reproved me for my vain conversation; many times calling me to return unto him, from whom I had gone astray; whose power, in some measure, I had felt to tender my heart; but I, not minding to turn at the reproofs of wisdom, but going on in rebellion against his blessed spirit, and running, as with a multitude to do evil, into wildness and vanity, until the Lord in his mercy did visit my soul by his righteous judgments, and thereby turned my mirth into mourning, and joy into heaviness, and deep sorrow was my portion. Being warned to repent

and turn to the Lord, a godly sorrow was begun, which I experienced to lead to true repentance. Then my familiars became my enemies, and I was a taunt and a by-word to them; yet still, as I loved the Lord in the way of his judgments, and waited upon him to know the way of them, I found the Lord to give victory, and saw my greatest enemies were those of my own house; and the war begun there: and as I was careful to keep in the light, I came to see the kingdom rent from Saul and given to David, though there was a long war between the house of Saul and the house of David, yet as I kept my eye unto the Lord, I came to see the house of Saul grow weaker and weaker, and the house of David to grow stronger and stronger; yet many were the days of mourning and nights of sorrow, my soul went under, that I may say it was the day of Jacob's trouble, and of Joseph's affliction. Many times I cried unto the Lord, O, that I had a cave in the ground, that I might mourn out my days, that in the end I might find peace with thee. And in those deep afflictions and exercises the Lord was very near, and often mixed mercy with judgment, so that my soul began to delight to wait upon him in the way of his judgment, seeing it was by the spirit of judgment and burning that the filth of the daughter of Sion must be done away; and as I kept here, I felt the love of God to increase in my soul, which deeply affected me, and a hunger was increased in my heart,

heart, after the enjoyment of the Lord's power, and the operation of it, whether it was in mercy or judgment. So I knew my faith to be increased in the sufficiency of the power of God ; then I saw "it was good for me that I was afflicted, for before I was afflicted, I went astray ;" 'I found,' as David said, "his rod and his staff comforted me ;" and the Lord did often overcome me with his love.'

When about eighteen years of age he was first concerned to bear a publick testimony, 'And great,' says he, 'then was my exercise. Seeing the work to be very weighty, and looking at my own weakness, made me unwilling to give up to answer the Lord's requirings ; but the Lord in his great love filled my soul with the emanations of his power, which strengthened and encouraged me, that I was made willing to give up in obedience unto his divine will ; and in great dread and fear I stood up and bore a publick testimony in our own meeting, warning Friends to be more inward and faithful to the manifestations of his light and grace in their souls ; and after I had answered the requirings of the Lord, I found great peace flowing in my soul ; which so prevailed upon my spirit, that I was bowed down under the sense of the Lord's goodness, and the weight of the exercise which I had felt upon me was removed.'

He visited Ireland twelve times, and was three times in America, once in Holland and Germany, and laboured much in his native country of England,

land, and many were convinced through his ministry. He was very tender to the youth, a nursing father to the least, and full of charity to all rightly anointed; yet not hasty to join with forward spirits. He was also careful not to join in party, but was greatly concerned for the promotion of Truth.

About a year before his death he was struck with the palsy, which deprived him of the use of one side, and his speech was in a great measure taken from him; yet he seemed to surmount the decays of expiring nature, and in a sweet and heavenly disposition of mind, intimated his day's work was done, and that God whom he had served was still with him, and that he had the evidence of peace and future felicity sealed upon his soul, and was only waiting to be removed; but was fully resigned unto the Lord, to wait his time.

To a friend who visited him, he expressed himself to the following purport, 'I have served the Lord and his Truth in my generation, and now I feel the blessed reward thereof; the accuser of the brethren is cast down as to me, and my peace with God is sealed for ever.'

He departed this life on the 6th of the Third month, O. S. 1741, and was buried the 8th of the same, aged about eighty-three, and a minister sixty-five years.

BENJAMIN

BENJAMIN HOLME was born of parents professing with Friends about the year 1682, who, as he grew up, took him along with them to meetings; nevertheless he exceeded many in wildness and vanity, until it pleased the Lord so to touch his heart with his divine power and love, as to bring him under a concern in his very tender age, for peace with God. His exercise was great at that time, and he walked often alone in fields and secret places, seeking the Lord, that he might not miss peace to his soul. As the love of God prevailed in him, his love to God, and his people increased, and he grew zealous for meetings, and was often bowed and tendered in them, and his mouth was opened in supplication to the Lord, and in testimony, when about fourteen years of age; and, growing in the ministry, he travelled abroad to visit Friends when about seventeen years of age, accompanied by Joseph Kirkbridge of Pennsylvania, and Leonard Fell.

He was a man devoted to the service of Truth, and laboured almost incessantly in the work of the ministry, in this nation, Wales, and Scotland; was several times in Ireland, twice in Holland, and some parts of Germany; and in the year 1715, he took shipping for America, and visited Friends on that continent, and most of the West India Islands. In the course of his labours and travels, several were convinced by him; many through his innocent carriage

carriage, as well as by his ministry, which was delivered in that plainness which becomes the simplicity and purity of Truth, have been reached and brought to judge and speak favourably of Friends, and their Christian principles. In the latter part of his time, he was concerned to hold meetings in many places where no meetings of Friends had been.

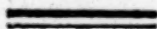
His ministry was adorned with good conduct; he sought the good of all with sincerity, and was engaged to speak his mind with prudence and caution, both to old and young; and had a persuasive faculty in his exhortations beyond many, and was strictly careful not to divulge what he saw amiss in any, to others. He envied not, nor detracted from any; but lived in universal love and good will to all. It was his daily food to be found doing the will of God.

In his way to Haverfordwest, to the Yearly-meeting for Wales, being in a poor state of health, he was prevailed on to stay at Paul Bevan's, at Swansea, and attended two meetings there on a First-day; but being soon after taken with a fit of the ague, he was confined to bed, and proper care was taken of him. He appeared to be quite easy and resigned, and told Friends there in his illness, that, it was a fine thing to make a right use of time, both with respect to this life and that which is to come; and often desired that Friends in that place might be good examples to their neighbours;

that

that they might be brought from their forms of will-worship, unto the divine counsel, and then all would be safe and well.

He reached Swansea the 8th of the Second month, 1749, and died the 14th of the same, aged about sixty-seven years, and a minister about fifty-three years; and as he lived so he died, a pattern of meekness and innocence.



BENJAMIN HOLME's Last Legacy, or Serious Advice; recommended by him, a little before his decease, to the Youth under the Tuition of several Schoolmasters.

Dear Children,

I HEREBY tenderly salute you, with desires that as ye advance in years, ye may in grace, that so like good Samuel, ye may grow in favour with the Lord, and good men. Virtuous and pious living will not only very much recommend you to the better part of mankind; but it is the way to obtain the blessing, which maketh rich, and adds no sorrow with it. Live in love and peace; speak lovingly

lovingly and meekly one to another; and if ye behave well, ye will be a credit to your master and to your friends. Make good use of your time; strive to excel in learning, and in the best things. If ye live in the fear of God, and take good ways, and it should please the Lord to spare you, ye may be serviceable in your generation. The holy man of God (viz. John), told the elect lady, whom he wrote to, that he rejoiced greatly, that he found her children walking in the Truth; and to be sure it would be a great comfort to many of your parents and good friends, to have you take good ways; and if any of you should be put out to trades, if ye are honest, peaceable, and careful to speak the truth, and to make a good improvement of your time, while ye are at school, so that the master can give a good account of you, his good recommendation may be a means to help several of you to good places.

Dear Children, “remember your Creator in the days of your youth,” and consider the obligations which ye are under to serve him, who is the Author of your being, and the Fountain from whom all the good things, which ye receive, come; and as the wise man saith, that, “God hates a proud look, a lying tongue, and him that soweth discord amongst brethren,” be sure that ye hate to tell an untruth, and have a care of being proud; because we read that “Pride goes before destruction, and an haughty spirit before a fall.”

I would

I would have you to guard against a quarrelsome spirit and temper, and if at any time any ill-natured people should call any of you unbecoming names, be sure that ye do not give one harsh or unhandsome word for another, nor render reviling for reviling ; but remember that the wise man saith, that " A soft answer turneth away wrath ;" neither give flattering titles to any. Ye may remember Elihu said, that " he accepted no man's person, nor gave flattering titles to man, lest his Maker should soon take him away." Now, although I advise you not to give these compliments, which may tend to gratify a vain and proud mind ; yet I would have you learn to speak handsomely and becomingly to every body, even to the poorest servant or apprentice about any of your parents' houses, or to the beggar who asketh alms. Seek and pray, like good Jabez, that the Lord may keep you from evil ; and we read that God granted him that which he requested. The fear of the Lord is a great blessing to all them that live in it ; it is a fountain of life, which preserves from the snares of death ; and if ye would not be drawn into any evil or hurtful things, I would have you be very choice of your company, which often has great influence upon youth. Remember the wise man's counsel, " My son," saith he, " if sinners intice thee, consent thou not." Many good-natured people have been ruined, to a great degree, through hearkening to the inticements of sinners ; but

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they

they are wise, who learn by others' harms to beware. Love to read the Holy Scriptures, and other good books, avoiding such as are pernicious, which may tend to corrupt, or make bad impressions on your tender minds. I very much desire that ye may be prevailed upon by the power of divine love, to bear the yoke and cross of Christ in your youth; that in the end ye may witness that peace, which the world can neither give nor take away. That ye may make a right and good application of this friendly admonition, and have the benefit hereby intended, is, with true love to you, the sincere wish of

Thy Friend,

B. H.

JOHAN HAYWARD, of London, was born of reputable parents, not of our society, who gave him an education suitable to the station in which they intended to place him. When of proper age, he was put under the care and tuition of an eminent surgeon. During his apprenticeship he was favoured with a powerful visitation of divine love, which eclipsed the prospects of temporal greatness; and things permanent, objects of an higher nature, were presented to his view; and to seek after durable riches and righteousness became the

the principal bent of his mind. Being thus in an earnest pursuit of substantial good, an external shew of religion, in an observation of ceremonies, afforded him no solid peace; nor could he reap any benefit under a ministry not attended with divine power and authority: and, his understanding being opened, his inward conflicts and exercises increased; and the language of his disconsolate soul was, 'Can ye tell me where the beloved of my soul feeds his flock, or where the fold of true rest is to be found?'

About the 20th year of his age, he was made willing to take up the cross, and sit down in silence among a despised people to worship the Father in spirit and truth. He was effectually convinced, and having attained to some degree of establishment in religion, it became his duty to confess Christ before men, and to express the religious sentiments he had embraced, by the reformation of his whole conduct and demeanour.

Such a visible alteration caused him to become a wonder to his acquaintance; but his conversation being very circumspect and truly religious, accompanied with great modesty and affability, their prejudices and misapprehensions were removed; and upon all occasions they manifested an affectionate regard for him.

Having lived near the divine principle, and under the forming hand of the Lord, who prepares for service in his church, he appeared in a public testimony about the 30th year of his age, which was

well received and truly acceptable. He did not find it his concern to travel much abroad, yet visited some of the western and southern counties, and some neighbouring ones, to his own satisfaction, and the comfort and edification of friends.

He early declined the profession of surgery, and with great caution entered into the concerns of trade; keeping a watchful care that he should not dishonour his high and holy profession; but a few years before his death he removed to Plaistow, in Essex, where he lived, not to himself alone, but to his friends and the publick, seldom omitting proper opportunities of promoting love and good works by precept and example.

He gradually declined without much pain, and at times he was cheerful and easy; discovering to those who were about him a mind occupied about a better world; occasionally mentioning, yet with due fear of presuming, 'That though nature might shrink, and be apprehensive for the dissolution of the frame; yet he felt nothing beyond it to give him pain, but a steady hope of the reward of—"Well done."'

A few days before his decease, a friend visiting him, he signified to him, 'That all was easy, and that his day was near over.'

He departed this life the 20th of the Second month, 1763, and was buried at Bunhill fields, the 27th of the same, aged eighty years. A minister about fifty years.

N. B. He

PIETY PROMOTED. 41

N. B. He left a considerable part of his substance to trustees, as a permanent fund, the interest whereof to be given to poor friends, at their discretion ; which proves a comfortable relief to a considerable number.

ELLIS LEWIS, an ancient friend of Tyddin y Garreg, near Dolgelly, in Merionethshire, North Wales, was born of parents professing the truth as held by the people called Quakers; and in his very tender years was favoured with a visitation of divine love ; which had such an effect on him, that he appeared in a publick testimony about the 13th year of his age, in the English language (to which he was not accustomed) in a remarkable and tendering manner.

He continued faithful, and travelled in the work of the ministry, divers times, through the principality, and, likewise, in divers parts of England ; adorning the doctrine he preached by an innocent life and conversation, and well esteemed by friends in many parts where he came.

A few years before his death, the infirmities of age rendered him incapable of travelling ; yet he retained a lively sense of truth, and love to his brethren ; having that ornament of a Christian mind,

a meek and quiet spirit; and being patiently resigned to the divine will, he laid down his head in peace, the 23d of the Eleventh month, 1764; and was buried in Friends burial ground, at Tyddin y Garreg, the 28th of the same, aged eighty-seven; and a minister seventy-four years.

JOHN GOUGH, son of James Gough, was a young man of a good natural disposition and capacity, well furnished with useful learning; and as he grew up, being favoured with deep religious impressions, he sought after, and attained, best wisdom, to a degree, in general, exceeding his age.

On his entrance into active life, a propriety and steadiness of deportment, that might adorn advanced years, attracted the notice and respectful regard of the best Friends, who had the opportunity of observing, or being acquainted with him.

He was a dutiful son, an affectionate brother, an exemplary pattern of plainness, sobriety, and circumspection of life, giving evident indications he was early acquainted with the grace and truth which came by Jesus Christ.

He was, for a season, an assistant to his father in his school; but meeting with an opportunity of engaging with a Friend of London, as a clerk, he removed

removed thither; in which station he conducted himself with fidelity and honour, during the short time he continued in it.

Being taken ill of a fever, which terminated his life, he said, a little before his departure, 'I have done all that I had to do, and must now go home.'

He departed this life about the Tenth month, 1769, aged near twenty-one, and was buried in Friends burial-ground, at the Park, Southwark, after a very large and solemn meeting, in which the hearts of many were tendered.

[His father, writing concerning him, says, Through divine favour and assistance, I freely give him up; thankful for having such a son, who hath left behind him two few like him in pure un-mixed goodness, which diligently exerted itself to do well.]

RACHEL MOXHAM, daughter of John and Esther Moxham, of Melksham, in Wiltshire, was of an innocent and mild disposition, but fond of company; so that it appeared needful to her mother to be watchful over her on that account. About the fifteenth year of her age, religious impressions were observed to fix on her mind, so that she became sedate, loved retirement, and was mercifully

cifully taught how to wait, and what to wait for. One evening, after a silent opportunity of mental introversion, she said to her mother nearly as follows: 'I have thought it my duty to thank thee for thy care in preventing and restraining me from unsuitable company; which I took hardly, and, I believe, had I had the liberty I coveted, I should not have known the peace and comfort I now feel in obedience to the principles of truth; but should have gone in the broad way that leadeth to death.' She continued steadily serious, looking towards the recompence of reward; and a few days before her decease, expressed a desire to attend the quarterly meeting. She accordingly went; and a friend had there to mention the uncertainty of time, and comfort of having, in a dying hour, hope towards God. This she took to herself, and said, that evening, 'her work was nearly finished.' The quarterly meeting was on a Second day; and the Sixth day morning following she complained of illness. In about two hours after, her parents were so apprehensive of danger, as to be affected with sorrow, which she observing, said, 'Do not grieve for me, but rejoice evermore, and give thanks that I am going to everlasting rest:' then said, 'I hope:' paused a little, and added, 'I am going to everlasting rest and peace.' She expressed to a friend the sense she had of her departure; 'hoped the Almighty would be near, and sustain the spirits of her parents under the trial, as He did her's at that time.'

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She settled herself in the bed, and took leave of her friends, under the influence of such a sweet and awful solemnity as much affected the minds of those present, no words being spoken, except her saying, 'Lord receive my spirit.'

Thus she quietly departed, after about eight hours illness, on the 20th of the Third month, 1772, aged nearly eighteen years, and Friends were favoured with a remarkable solemn meeting at her interment, the 24th, at Melksham aforesaid.

JOHAN HASLAM, of Handsworth Woodhouse, in Yorkshire, was of a sober and innocent disposition from his infancy. His parents dying when he was young, the care of his education devolved on Gilbert Heathcote, a physician; and early giving up to a precious visitation from on high, he was prepared for service, and called to the work of the ministry about the twenty-fifth year of his age. He was soon drawn forth in the love of the gospel frequently to visit the churches in various parts of this nation. He visited Ireland twice, and Holland once, and paid a general visit to friends in most of the colonies in America. He was exemplary in a deep inward exercise of spirit, and patient waiting for the arising of the divine life, as a necessary qualification

lification for service either in ministry or discipline, 'Being,' (to use his own words addressed to ministers in an epistle found among his papers) 'a strength to a living edifying ministry, and a check to that which was forward or floating; not being either duly anointed, or waiting truly for the resurrection of that life which reaches the witness in others, and opens into the treasury, where wisdom to divide the word aright is received.' He had a clear discerning of the opening of the heavenly gift, and was careful to give way to the requirings thereof, and was well accepted therein, yet he was often proved with deep inward poverty; and in imparting something of his experience in that respect to a friend, who remarked it was a safe state, he replied, 'He knew it to be so, but that it was possible sometimes to be depressed too low for the gift.'

He was remarkably endued with patience and resignation in the loss of his wife, and, in some years after, of an only daughter, whom he survived about six years; and though her tender care over him was well supplied, yet, being far advanced in years, his bodily strength and memory gradually declined. He became incapable of attending meetings for about three years before his decease; yet he expressed great satisfaction with the visits of his friends, and appeared to be in a patient, resigned, and innocent frame of mind.

As his natural strength was thus worn out by almost imperceptible degrees, he was divested of
this

this state of mutability, without much appearance of pain, the 4th of the Tenth month, 1773, and interred on the 6th of the same in Friends' burial ground at Handsworth Woodhouse, aged 83 years, and a minister about 57 years.

SOPHIA HUME was born in South Carolina, and was descended, on her mother's side, from the stock of Friends. Her grandfather was William Bayly, formerly a Baptist preacher at Pool, but was early convinced of truth, and became a living, powerful minister ; (for an account of whom see vol. i. of Piety Promoted, p. 83, Kendal's edition ; or J. Tomkins's 1st Part). Her grandmother was Mary Fisher, who was one of the first Friends that visited New England in the year 1656, and who also (before her marriage with William Bayly) viz. about the year 1660, under a great concern of mind, went to Adrianople, to visit the Great Turk : the particulars of which are related in Sewel's History.

Her mother continued in profession with Friends, but marrying out of the society, this, her daughter, was educated agreeably to her father's mind ; and, for a considerable time, took great delight in the pleasures and delusive amusements of this world.

About

About the thirty-eighth year of her age her judgment was opened to see the vanity and folly of these practices ; and she, in measure, forsook them, but was not fully convinced of the principle of truth in her own mind until about the year 1741 ; when, having Barclay's Apology by her, she looked into it, as she often expressed, to furnish herself with matter for conversation ; but in the perusal of it her judgment was convinced of the truth of Friends' principles, she joined the society, and became a steady, exemplary member.

She came afterwards from South Carolina to reside in London, and, about the year 1747, a concern came upon her to visit the inhabitants of her native country, from whence she sent the following account in a letter to a Friend.

‘ A concern I had often felt in my soul for the happiness and eternal welfare of my native country revived in my breast ; when I was to return and abase myself, by telling what God had done for my soul, and to call them from those things, in which I had often run to an excess of riot with them ; and from which I had been, by the great love and powerful hand of God, brought and redeemed. When I arrived in Carolina, I found it my place and duty to keep meetings, with those few that professed with me ; and though, at first, the meetings were sometimes interrupted by rude and uncivil treatment of many, we met pretty quietly, and some of the inhabitants would now and then come
and

and sit with us, to whom my mouth was opened at times in rehearsing what God had done for my soul.'

During her continuance there, she wrote a short account of the dealing of the Lord with her, which was soon after published. From thence she went by land to Philadelphia, a journey of between 800 and 900 miles; and after her return from America, under a tender concern, she laboured, both by word and writing, to bring people to believe and live under that divine principle, which she had found, by happy experience, to be as a fountain of life.

In her private station she adorned the gospel by a life of humility and self-denial; and was zealous against all superfluity, both in dress and furniture. Thus preserved, through a course of many years, towards the close of her time she appeared in remarkable tenderness; and, as if she were sensible that her dissolution was approaching, she gave directions, in divers respects, relating to her burial, with much composure.

On the 26th of First month, 1774, she was suddenly taken ill; and, being seized with an apoplexy, in about twelve hours departed this life. After a very large and solemn meeting at Gracechurch Street Meeting House, London, her remains were interred in Friends' Burial Ground near Bunhill Fields. She was near seventy-three years of age; and about twenty-five years a minister.

ANN CROWLEY, daughter of Thomas Crowley, of Gracechurch street, London, being seized with illness, which continued for several months, was preserved in much patience, and uttered many expressions which showed the fervency of her mind. At one time she expressed herself thus, 'The pains of death are hard to bear, but I am sensible they are not on me now, but they are near approaching; death is no terror to me.' "Oh death, where is thy sting; oh grave, where is thy victory?" My dear tender mother, it will be a bitter cup, but it is the Lord's preparing, and therefore drink it willingly.' Being removed into the country, for the benefit of the air, she expressed herself to the following effect: 'This is hard work; it is indeed hard to bear, but the Lord is with me in these trying moments. I did not think my dissolution was so near, but I am ready. Take me, Father, take me to thyself this evening, if it be thy will, for I long to be with thee in paradise. Though I have endured so many moments of agonizing pain, the Lord has been my support through the whole, and, I doubt not, will continue to be with me to the end. Oh Father! Father! Father! bow the heavens, and come down; be thou with thy people universally all the world over. Why do ye weep? Weep not for me, but give me up to the Lord, for I am happy, far happier than I can express. I wish every one of you could feel what I feel

I feel at this time, for it is beyond expression : Oh, it is like a heaven upon earth ; it hath not entered into the heart of man to conceive what good things God hath in store for them that love him.’

To one of her sisters, she said, ‘ Oh ! my sister, give up, give up, now in the days of thy youth ; for the Lord loves an early sacrifice. Oh, prepare thyself ! lest it should please the Lord to cut thee down in the flower of thy youth.’

About two weeks before her departure, she earnestly prayed, that it might please the Almighty to take her that night, and expressed herself as follows : ‘ Thou hast been pleased to give me a taste of thy goodness, and a sight of thy glory, and it is glorious indeed ; but, Oh, Father ; I long to be with thee, that I may enjoy it in a more plentiful manner—the gates of heaven are open to receive me.’ She said, ‘ I have never murmured at what it is the Lord’s will I should suffer, but I was content if the pain had been much greater, if it was the will of my heavenly Father. Oh Lord ! I long to be with thee, where my soul shall join the angels and archangels that are in heaven.’ And she further added, ‘ And it is my desire that you, my tender brothers and sisters, may come to the same experience ; I was nearly visited long before I was laid on this bed of sickness ; if I had not, it would be miserable indeed :’ and a little after, ‘ My spirit was warmed in the renewing of thy love.’

About six days before her close, she sent for her

three brothers separately to her bed-side ; and, in a most affectionate and tender manner, cautioned them against the gaiety, riches, and grandeur of the world ; and exhorted them to walk in the path of virtue, to keep close to divine instructions, and likewise to watch and pray continually : adding, ‘ I feel it needful, even on my death-bed.’ To one of them she said, ‘ Give up, O give up, remember the fear of the Lord is the beginning of wisdom ; seek thou that wisdom now in the days of thy youth ; step gently along, and keep thy mind low and humble before him.’ After lying still a little time, she said, ‘ Though painful my nights, and wearisome my days, as Samuel Fothergill said, yet I am preserved in resignation and patience.’

Some friends visiting her, she expressed to them, ‘ My pains of body are great, but my dependance is on the Lord, and my only comfort is in him ; I thought from the beginning that I should not get over it ; but within these three weeks I have seen clearly I shall not ;’ and farther observed, that she had been visited long before her illness, and had found great uneasiness in wearing things that were gay, and also in speaking in the plural language to one person ; and added, that she found it difficult to take up the cross, but when she did, her satisfaction was great. ‘ Oh ! what I feel for those whose minds are involved in the world,’ with much more ; all importing the happy state of her mind ;
saying

saying to one friend, 'I am ready, I have nothing to do but die.'

She particularly requested of her father, that after her decease, her body might be buried from Devonshire-house meeting; and desired, that the young folks of that quarter, in particular, might be invited to attend; hoping it might prove a profitable time to them.

The evening preceding her departure, she spoke to one of her sisters to the following effect:—
'Gaiety proceeds from pride, and pride is the root of all evil:' and she fervently exhorted against it.

In the night her pains were exceeding great, and she felt the approach of death; and in the last two hours continued uttering ejaculations: and, calling for her mother, on her coming to her she said, 'Farewell:' and expired, the 12th of Second month, 1774; being not quite seventeen years of age.

THOMAS ROYLANCE, of Newton, near Middlewich, in Cheshire, was born of parents professing truth; who, having been weightily concerned for its promotion, and sufferers for its testimony, had a great care of his education; which

had a good effect on his mind, as appears by his own account in manuscript, viz. 'I was through divine favour, early inclined to the love of truth, and to seek after it to the best of my understanding, often seeking places to pray, and pour out my soul to the Lord, in beseeching him for wisdom and strength to enable me to persevere in well-pleasing to him; and blessed, magnified, and eternally praised be his holy and most worthy Name; he hath many times (in his own time) answered, and caused my cup to overflow in praises to his name, and admiration of his goodness. My soul, being as a well watered garden, hath rejoiced in his love; and, in abasedness of self, hath largely ascribed praises and glory to him, who, with the Son of his love, through the Holy Spirit, is eternally worthy. Amen.'

'I early loved good men, and had a desire to go to meetings; so that while I was but very young, if any thing offered to lett or hinder my going, I can remember I have wept to go, though four miles distant from us. I can also remember, that in my very young years, I loved to be speaking of good things; and often found it my place to reprove boys that were my companions, and sometimes others, for unfavoury words, or any thing unseemly. The Lord always sufficiently helped me, though it was with persons of greater age and capacity, as to the outward, than myself, when I found my mind engaged to converse with them on religious subjects; and as I grew up, I had great
love

love to truth, and honest sincere friends ; in whose company and good conversation I much delighted.’

He was much given up to the service of truth ; and much concerned that the discipline of the church might be managed in a weighty and proper manner. He was an example of plainness, and zealously concerned to warn those who took undue liberties, and was helpful in opening the understanding of many.

About the sixtieth year of his age, he came forth in a few words in the ministry, which was acceptable and edifying. He left a few remarks on that subject, worthy to be preserved.

‘ Although,’ says he, ‘ there hath sometimes been words in my heart, and, as it were, in my mouth, which I do not know but they might have been of ease to myself, and of service to others, had I delivered them ; and I have been spoken to by some friends, both in a private and publick capacity, or station, thereon ; but was always forbearing and backward that way, and have been afraid of too much forwardness in some, who I have been, and still am afraid, have not edified thereby ; and always a fear of, and a dislike to, the noise of the tool, the working of self and the creature, in our meetings ; as it was not to be heard in the building of the Lord’s house or temple of old ; but, that ministry which comes with a true flow from the divine spring, having its evidence and authority with it, I still loved, and greatly do love, and the vessel

vessel it flows through, for its sake ; whether it be in rebukes or consolation, as the Almighty is pleased to give, and the case may require. Whether it may be more or less, it is beautiful ; and if rightly received, it is comfortable and edifying.’

He died the 25th of the Second month, 1774, in the seventy-third year of his age, at his house at Newton, after about two weeks illness, which he bore with patience ; expressing near his conclusion, that all was well.

AMBROSE WILLIAMS, of Pont-y-pool, in Monmouthshire, was educated in the national way of worship ; but, being dissatisfied therewith, and humbly desiring to be rightly directed, he came to a meeting of Friends, in which, though held in silence, his heart was replenished with divine love ; and, through the teachings of this divine principle, he came to experience that the work of righteousness is peace ; and in a few years had his mouth opened to testify to the sufficiency thereof.

He was a constant attender of meetings for worship and discipline ; and a diligent labourer therein on his own account, and that of others ; that none might

might live as in cieled houses, and let the house of the Lord lie waste.

By his exemplary life and conduct, and great love to his friends and neighbours, it may be justly said, that he was "An Israelite indeed, in whom there was no guile."

The First-day before his departure, he attended the morning meeting at Pont-y-moil, though weak in body; and, in a solid weighty frame of mind, earnestly recommended all to do their days work in the day-time; signifying, that perhaps he might be the first called from works to rewards; that he had nothing lay in his way, but had done his day's work, having set his house in order.

He departed this life the 16th of the Third month, 1774; aged sixty-two, and a minister about 33 years; and his body was decently interred the 20th of the same, at Pont-y-moil.

HANNAH LUDGATER, of Coggeshall, in Essex, wife of Robert Ludgater of the same place, was born in Hampshire, and had her education among friends; but in her early days she left the society, and frequented other places of worship; in which unsettled state, it pleased the Father
of

of mercies to enlighten her understanding ; so that through the powerful operation of his love, she saw wherein she had missed her way, became again united to friends, and in due time her mouth was opened to tell to others what she had felt, and to invite them to come, taste, and see how good the Lord is : in which service she was engaged to travel both before and after her marriage with Robert Ludgater.

She resided for some time in the Isle of Wight, and afterwards, on her first coming to London, lived as housekeeper with a person not in religious profession with friends ; where her innocent and virtuous deportment gained her much esteem, and the society for her sake. She was an affectionate wife, and much concerned to promote the discipline of the society among her own sex, and was a true help-meet to her brethren ; of a weighty and discerning spirit, accompanied with exemplary diligence in labouring for the advancement of Truth ; though often pressing through great discouragements arising from bodily infirmities ; which frequently rendered her incapable of attending meetings. She suffered great pain of body for the last six months of her time, under which probation her patience and resignation manifested the happy effects of faithful labour in the day of ability. Being stedfast in her dependance on the Author of her faith ; she had at times access to the fountain of life ; under the sensible enjoyment whereof, she said,

said, 'O how I long to be relieved, I have no doubt but I shall be mercifully received.' To a friend who visited her, she said, 'I have been in a good degree faithful in our meetings, and have not to charge myself with omitting one journey, when it was made known to be my duty. O how have we gone forth, poor and empty; yet have not lacked! The Supporter hath been near, and richly furnished.'

She departed this life the 28th of Third month, and was buried at Coggeshall, the 3d of the Fourth month, 1774, aged about sixty-five years.

SARAH MARCH, of Durham, was born in London; and taking heed to the Divine light, which shone in her heart, she had to bear testimony thereto, about the year 1753; in which service she laboured faithfully to promote the same principle in others; and gave evident proofs of the efficacy thereof by an exemplary deportment.

A little before her death she wrote the following paper, which she desired might be read in the several meetings in the county; which was done accordingly.

' Dear

‘Dear friends,

‘Under great weakness of body, my concern remains strong for your growth and prosperity in the blessed Truth; in that love which I feel shed abroad in my heart doth my spirit salute you; beseeching you to meet as in the presence of God; in reverence and humility wait upon him, who is indeed the dread of nations; and I trust our God will graciously condescend to overshadow your assemblies with his power, which brings salvation; and crown them with his blessing, which makes truly rich, and adds no sorrow with it. Let me intreat that no restlessness or impatience may prevail, although the Lord of life and glory should tarry; for he will most certainly arise in his own appointed time, with healing in his wings, for the sake of his own wrestling seed, that are waiting for Israel’s consolation; and if this be your situation before the Lord in secret, he will reward openly, and you will be enabled to praise God acceptably, and magnify his great and worthy Name; as doth my soul at this season, because I feel the same divine goodness that was my morning light, is now my evening song; which makes me rejoice in the Lord; and my joy, no man can take from me.’

She departed this life the 29th of the Fifth month, and was buried on the 2d of Sixth month, 1774, in Friends burial-ground in the City of Durham; in
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the forty-fifth year of her age, and a minister about twenty years.

SARAH HARRIS, of Chipping Norton in Oxfordshire, widow of Nicholas Harris of the same place, was born about the year 1704; but no account is come to hand of her early youth, except that, while she was a servant to a friend at Banbury in the same county, she was a sober religious young woman. Through obedience to the principles of truth, she became useful in her day; and was of a gentle, affable, kind, and charitable disposition; a true lover of the religious of all denominations; and one who liberally administered, in proportion to her circumstances, to the poor and afflicted.

About the forty-sixth year of her age, she was concerned to bear testimony to that Hand which had supported and preserved her in the various dispensations she had to pass through in life. She discovered a deep humility and sensibility of her own weakness, and unfitness (as she thought) to be employed in the important work of the gospel ministry; as she knew and felt it to be an awful undertaking, and not to be performed in the policy, strength, and wisdom of man; but in the power

and wisdom of God. Her calm and contented waiting and resignation, before she appeared in meetings, indicated her keeping invariably in remembrance the injunction of her Lord to his disciples, viz. "Wait ye at Jerusalem to be endued with power from on high:" and this laudable diffidence, Christian circumspection, and resignation of soul, rendered her services very acceptable to such as could taste and feel, that the source of her ministry was the spring of life.

In her last illness it was apparent to divers who visited her, that she had made provision for a blessed eternity; that a lively feeling of divine refreshment was her support under bodily infirmities and decay. The visit of death was not unexpected, nor was she unprepared to sustain it. A sense of dependance and of gratitude, the foundation of true piety, continued with her to the last; and many comfortable expressions were uttered by her, in the course of her illness.

She often advised against too anxious a care about the business and things of this world; and often desired she might be favoured with patience, to bear her affliction.

One day, after lying still some time, she said, "They that wait upon the Lord, shall renew their strength." At another time, to those of her family and friends present, she said, 'I have desired for you now, as well as at many other times, that the blessing of heaven might attend; but there must
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be a living up to what you know.' At another time she said, 'Let it be the business of your lives to be prepared for such a time as this;' and speaking to a person who made enquiry after her welfare, she said, 'The Lord is my Shepherd, I shall not want.'

It being meeting day, she said, 'Go to meeting all that can; and O that my spirit may be refreshed with yours!' She also advised not to let business hinder from going to week-day meetings.

She signified that when she gave up to speak a few words in meetings, it was in great simplicity and fear; and that she witnessed peace in it, being very careful to wait for divine qualification; and she humbly trusted, and could say in humility and thankfulness, she never was confounded.

She departed this life in great calmness and peace, the 22d of the sixth month, 1774, and was buried the 30th of the same, in Friends burial ground, at Chipping Norton; aged seventy-one, and a minister twenty-five years.

SAMUEL WARING, of Alton in Hampshire, was the son of Jeremiah Waring, of Witney in Oxfordshire (for an account of whom, see the second volume, page 139, of J. Kendal's edition of *Piety Promoted*). Being favoured with the benefit of a religious education, and yielding to the sanctifying operation of truth, the Lord was pleased to prepare and qualify him for his service. He came forth in a publick testimony about the 25th year of his age; and being faithful in the exercise of his gift, he grew therein, and became an able minister of the gospel. He was exemplary in his attendance on meetings for worship and discipline; a diligent attender of the yearly-meeting in London upwards of fifty years; and though not forward in speaking, yet his retired and awful sitting therein, furnished an edifying example to the attentive observers. At different times, and periods of his life, he visited friends in South Wales, the West of England, to the Land's End, all the southern, and divers of the midland and eastern counties in this nation; and some of them several times: in which visits we have cause to believe his service was acceptable; for being humbled into a deep sense of his own weakness and insufficiency, as well as the weight and importance of such services; he was not hasty in moving, but waited for a clear evidence, both as to the concern itself, and also the proper time for engaging therein. And
having

having the weight of a large family, and a considerable share of business upon him, he was steadily concerned that he might not be overcharged therewith, to the hinderance of his services; and with that view purposely shunned some flattering prospects of gain, desiring nothing more than to provide things honest in the sight of all men, that the ministry of which he had received a part, might not be blamed. Thus having, through the blessing of Providence, made a comfortable, though moderate, provision for a numerous family, he quitted business when in a flourishing state, more than twenty years before his death; spending much of the latter part of his time in reading and retirement. He was much given to hospitality, his heart and house being always open to receive the friends of truth, in whose company he took great delight. After having laboured in word and doctrine for a long series of time, he was, some years before his decease, gathered into humble silence, seldom appearing in publick testimony in meetings; but the patient resigned frame of his mind under this dispensation, and his close inward travail in spirit, made it evident beyond all doubt, that he retained his integrity, love, and zeal, to the end. And conversing with some friends a few weeks before his departure, he with great sweetness intimated, that 'his peace was sure.'

During his last illness, which he bore with remarkable patience and composure, he said repeat-

edly, that 'he had no desire either for life or death, but felt his mind resigned to the Lord's will.' After meditating some time in silence, one evening he said, 'I have been thinking of faithful Abraham, humble Isaac, and wrestling Jacob. Abraham was called the friend of God, because he was found faithful.' Among other weighty and affecting expressions, he mentioned more than once, that he believed 'a time of great calamity was coming over the nations, and that afterwards there would be a gathering of the people to the principle of truth, when they would flee to it, as doves to their windows.'

The day before he died he took a solemn leave of divers friends who visited him, and the monthly meeting being next-day, desired his love might be remembered to friends, saying, 'That he expected he should sit with them no more.'

Two of his daughters sitting up with him the last night, and asking how he did, he replied, 'I have full as much pain as I can well bear; but I have thought the Lord can cut the work short in righteousness; and I hope to bear the portion allotted me with patience:' and soon after added, 'It is all mercy I receive, through Jesus Christ our Lord; I hope I may say, I have endeavoured to do nothing against the truth, and what little I have been enabled to do for the truth, I have done in a degree of sincerity and uprightness.'

He was preserved perfectly sensible to the last,
and

and quietly departed this life, full of days and full of peace, on the 13th of the Second month, 1775, at Alton aforesaid, aged near eighty-four, and a minister about fifty-nine years. His corpse was interred in Friends burial ground there, the 19th of the same.

RACHEL WILSON, late wife of Isaac Wilson of Kendal in Westmoreland, was the daughter of John and Deborah Wilson of the same place, who gave her a religious education. Influenced by their example, and being favoured with the company and conversation of many valuable friends travelling in the work of the ministry, her mind was happily seasoned, and much profited; and being also early favoured with a visitation of divine love, she was enamoured therewith, and weaned from the fallacious pleasures and amusements which captivate too many of our youth.

Thus prizing the privilege she enjoyed, and the dawnings of divine wisdom in her soul, she was much led into solitude and secret retirement before the Lord, only choosing such company and conversation as might be profitable to her; and carefully dwelling under the forming hand, she witnessed a growth

growth in virtue and piety, and became fitted for the work of the ministry, into which she was called, about the eighteenth year of her age.

Being faithfully devoted to the service of her Lord and Master, she experienced a growth and increase in heavenly wisdom; and, by the constraining power of divine love, was drawn forth to visit the churches, not only in divers parts of this nation, but also in Ireland, Scotland, and America.

She also laboured much among those not in profession with us, who flocked to hear her testimony in the course of her travels; and was eminently qualified for that service, by explaining the way of life and salvation, in a manner that reached the witness in the hearts of the hearers, whereby many were brought to an acknowledgement of the truth.

She was remarkably diligent and exemplary in the attendance of our religious meetings, both for worship and discipline; and, when called forth to service, though she had many children, and a large family under her care, she did not suffer these to prevent her from pursuing what appeared her manifest duty; but what she found in her hand to do, that she did with her might. She was a loving wife, an affectionate parent, a kind and helpful neighbour, tenderly sympathizing with the afflicted, and frequent in visiting the sick, in which visits she was very serviceable; often administering comfort to the drooping distressed mind. In which service she found the reward of peace.

In

In the course of her religious duty she came to London, about the First month, 1775; and on delivering her certificate to the Morning meeting, she expressed, in much tenderness, a desire, that after her being engaged in the service of truth from her youth, she might be preserved from those rocks and shoals which some had split upon, and that her sun might go down in brightness.

She entered into her service with great humility, visited most of the meetings in the city, and finding her mind concerned for the inhabitants of Gravesend (having had two meetings with them when she embarked for America) she went again to visit them. She was gladly received, and held two meetings in the Town-Hall, where, through divine favour, she was helped through her service to her own peace, and the comfort of many present.

After her return she attended several week-day meetings, in the last of which, at Devonshire-house, she was clothed with divine love, in an encouraging testimony to the honest hearted.

The next day, being the 4th of the Second month, she was taken ill, and was confined wholly to her chamber, and mostly to her bed, for six weeks; during which time she was favoured with quietness of mind; expressed her resignation either to live or die; and requested her husband, who attended upon her a great part of the time, that he would tell their children, that it was her great desire they might, above every consideration, mind
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the one thing needful, which having been her care, was her unspeakable consolation in that time of close conflict.

She also in the course of her illness expressed to a friend, that she was quite easy; and to some others remarked the necessity of doing what appeared to be our duty, while opportunity was afforded. She said, her Master was kind to her, and at times favoured with his presence, which bore up in days of trial, and nights that were wearisome. She was often retired in mind, and remarked to some who attended her, that though no one loved her friend's company more than herself, yet she had now no desire to see them, but was quite resigned, though so far separated from her near connections.

She was a pattern of patience, and always appeared satisfied with those about her, who rendered her any little services. The last words she was heard to say, were 'Good tidings,' which, no doubt but the summons of death proved to her; as it appeared to have no sting, nor the grave any victory.

She quietly departed this life, on the 18th of the Third month, 1775, at the house of Richard Chester, London; and her remains were interred on the 23d of the same, in Bunhill Fields, after a meeting held at Devonshire-house. She was about fifty-four years of age, and 36 years a minister.

MARY

MARY PRIDEAUX, wife of William Prideaux, of the county of Cornwall, was a pattern of meekness and piety; and as she grew in years, she grew in grace, and in the knowledge of our Lord Jesus Christ; and had a part of the ministry committed to her, in which she was a faithful steward, and a bright example to others, not being forward to appear in ministry, as well knowing that true silence never shames the gospel; but when under the constraining power of truth, her ministry was with the demonstration of the spirit and with power, greatly to the refreshment and strength of the honest hearted; and when she felt the drawings of truth, she was ready to leave her near connections in life. She visited some parts of the West when her name was Mary Davies, and after her marriage several times; and not long before the close of her life, she found a concern to visit some of the midland counties, which service seemed near to accomplish her day's work, having soon after her return publickly to declare, 'Happy would it be for all in the conclusion of their time, to have to say with the apostle, "I have fought the good fight, I have finished my course, I have kept the faith, henceforth is laid up for me the crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but to all those also that love his appearing."'

A short time after, she was taken ill with a fever,
which

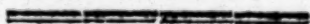
which continued about four weeks ; during which she behaved with patience, meekness, and yet with Christian fortitude ; and many heavenly expressions dropt from her, at a meeting in her own house. She had to commemorate the goodness of the Lord, to all those who put their trust in him, and humbly petitioned that he would be with them to the end ; that they that lived in his fear, might die in his favour ; requesting his protection in every trying season ; with fervent desire that all who were present might know a thorough resignation of will ; for the Lord our God requires obedience from all his servants ; and the same evening she signified, that she thought her time was near a conclusion. Some days after she said, ‘ Humility is a qualification I desire my children may be endued with ;’ and signified to them her hope, that her advice in times past might be remembered, saying, ‘ I hope it may be as bread cast on the waters that may return after many days ; I have endeavoured to do my duty by you.’ Her disorder increasing, she desired she might endeavour to bear it ; and that those in health would improve their time whilst health and strength were afforded, saying ‘ I can do but little now ; it would indeed be bad if I had my peace to make with the Lord ; I have dedicated my health and strength to his service, according to my ability.’ Finding herself growing weaker, she desired that her family might be resigned to the will of Providence, adding, that she enjoyed great peace
and

and tranquillity of mind, for which she was thankful; and further added, 'Oh, this is a favour indeed, to enjoy such tranquillity! All seems serene, and the streams of life flow freely; the river seems clear as crystal; Oh, that none may put off repentance till confined to a sick-bed!' On seeing one of her daughters, she said, 'Oh! be good, be good, and fear the Lord, my dear child;' and again said, 'Then shall ye know, if you follow on to know the Lord, his going forth to be as the morning: he shall come unto us as the rain, as the latter and former rains upon the earth. Oh! the cunning foxes have holes and lodging-places, but the dear Son of God hath not where to lay his head. Lamentable, indeed, where this is the case!'

The same evening, finding herself in much pain, she expressed, that she felt the mercy of the Lord, who had forgiven all her offences, her omissions and commissions would be remembered no more; and said, she found a pardon for all. Being in great agony, she desired that patience might have its perfect work, often prayed that the Lord would cut the work short in righteousness, but desired that not her will, but his should be done. At another time she expressed herself thus: 'O that I were relieved from this world of peril and difficulty! I have nothing to encounter with but death, and that is no terror to me. O that I were safe arrived in the kingdom of heaven, where I shall be spoke comfortably to by my God!' When the

agonies of death were upon her, she said, 'Is this the last fit? O that it was. Lord, dear Lord, come quickly. O death where is thy sting; O grave where is thy victory?' adding, 'What love I feel, what love I feel; my love is to all universally in the Lord.'

She quietly departed this life the 16th of the Sixth month, 1775, aged about fifty-six, and a minister thirty-four years.



JOSEPH OXLEY, of Norwich, was born at Brigg, in Lincolnshire; and being left an orphan, when about eight years of age, he came under the guardianship of his uncle, Edmund Peckover, who educated him in the principles of Friends; but, according to an account left by himself in manuscript, for the information and caution of his offspring, he was led away by the influence of irreligious associates, into an indifference towards religion, a neglect of the due attendance of meetings, and divers unprofitable and disorderly practices. 'But,' says he, 'at that time I was under such inward convictions, that my heart was often filled with grief and horror; however joyous I might appear outwardly, I was inwardly smote and condemned.' Yet not sufficiently seeking

ing to take up the cross, but rather to gratify his youthful inclinations, the power of evil so far prevailed over him, that he became the means of trouble and sorrow to his relations and friends. But in process of time it pleased the Lord to meet with him, as in a narrow place; for in the year 1739, he unexpectedly fell into a most distressing and alarming situation, wherein his life appeared in immediate danger from the surrounding pressure of a great crowd, he being low of stature. Confusion and terror instantly seized him, and made him cry aloud for help; upon which some near him afforded such speedy assistance as, through divine mercy, extricated him from the great danger he was in.

After his deliverance, he became deeply humbled in thankfulness that he was not taken away in that unprepared hour; and being also sensibly favoured with a renewed visitation from on high, his heart was made to rejoice in admiration of the gracious abounding of divine love which he felt in his soul.

From this time he closely attended meetings, associated with experienced friends, and embraced their advice; humbly submitting to bear the cross, and to follow the leadings of truth in its progressive manifestations: and abiding under a daily concern, that as he had believed in the truth he might walk in it, he in time experienced a good degree of redemption, and resignation to the divine will.

About 1742, he found his mind baptized for the

work of the ministry, which weighty service, he after some time of deep trial, in great fear and reverence, gave up to, and appeared in publick as a minister, to the satisfaction of friends.

He travelled in the service of the gospel, at divers times, through many parts of this nation, Scotland, and Ireland; and in 1770, he passed over the great deep, and paid a religious visit to Friends on the continent of America. He returned from them in 1772, with the reward of peace in his own bosom, and the approbation of Friends, as amply expressed in their certificates from various provinces.

He was a man exemplary in conduct, and agreeable in conversation, honest in advice, charitable in sentiment, universal in benevolence, deservedly esteemed by his neighbours, and beloved by his friends.

A few months before his decease, he was impressed with a sense that the time of his departure was at no great distance; and sometimes hinted to some nearly connected with him that it would be suddenly; yet, not as fearing it, but rather in a serious and pleasing acquiescence with the prospect.

Accordingly, after attending two meetings on First-day, the 22d of the Tenth month, 1775, which were held in silence; and spending the evening with his family, in a disposition more than ordinarily pleasant; he went cheerfully up to bed: where he laid but a few minutes, before it pleased

Almighty

Almighty goodness to take him from the vicissitudes of mutability without a struggle, or passing through the tedious and afflicting pains commonly incident to nature: no doubt to him an easy passage to an heavenly mansion.

His remains were interred in Friends burial ground, at Norwich, the 26th of the Tenth month, 1775, in the sixty-first year of his age, and thirty-fourth of his ministry.

DEBORAH WARING, widow of Samuel Waring before-mentioned, was a native of Alton in Hampshire; and being religiously educated in the principles of truth, and favoured with an early visitation of its sanctifying influence, was, by yielding obedience thereto, qualified for publick service; and about the 18th year of her age, it pleased the great Lord of the harvest to call her into the work of the ministry; in which service she was an unwearied labourer; and under the renewing of heavenly virtue, her doctrine frequently dropped like dew to the consolation of the right-minded, and edification of the body in love. She was often led, in an awful manner, to press the necessity of a reverent waiting for the fresh opening of the spring of all good; that every individual

might be brought from all exterior dependance, to know the Lord for themselves ; and witness the revelation of his dear Son, the minister of the sanctuary, in their own hearts : and she recommended this doctrine to others by her own example.

She was a very diligent attender of meetings, both for worship and discipline ; and not only at home and in her own county, but under the prevailing influence of divine love, her mind was engaged at sundry times to visit Friends in divers other counties, having the unity of her monthly meeting in that weighty service ; and, by some remarks of her own, it appears, that the Lord's blessed presence was with her, and strengthened her from day to day.

She was of a tender sympathizing disposition, and was enabled to fill up the several relative duties in life with great propriety, and to continue fresh and lively in old age.

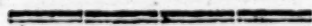
It having pleased the Lord to remove her husband (with whom she had long lived in much unity and affection) about a year before her, she was divinely supported under that great trial, beyond her expectation, as she expressed in sundry living testimonies, which she delivered in the family at that solemn season.

But her health soon after began to decline, and her faculties suffered an abatement of their usual strength ; yet, during six months gradual decay, she was preserved in much innocence ; frequently
aspiring

aspiring after that which, from her youth up, she had preferred to all created excellence; and desiring to be preserved to the end, in a sense of that power which had been her morning light, and her guide through the vicissitudes of life.

Being one day observed to be unusually anxious, and one of her daughters asking her how she did, she replied, 'My poor mind is tossed, and I long to be fixed, fixed, fixed; and there is one who can walk upon the sea and command a calm.' She after wished to be lifted up, to be new clothed, and go home; and prayed 'Gracious and merciful Father, look down upon me, if it is thy blessed will.'

She departed this life without sigh or groan, at Alton, the 3d of the Second month, 1776; and was interred in Friends burial-ground there the 11th of the same; aged seventy-eight, and a minister about sixty years.



WILLIAM FRY, of the city of Bristol, was favoured with the visitation of divine love in early youth, and was helped thereby to walk circumspectly. At that time, he stood much alone among the youth; nevertheless continuing faithful, he became a good example of watchfulness

ness and self-denial. About the twenty-seventh year of his age, he first appeared in the ministry; but for several years seldom; being not only then, but always (as he expressed himself a little before his death), 'more desirous to feel than to speak: and as he was often led into a deep travail of spirit, that the ministry might be kept living, and that nothing might be offered in the will of the creature; he was himself careful in this respect, and waited for the holy anointing, the only true qualification, before he opened his mouth in testimony.

He travelled in the service of Truth, through Ireland, Wales, and many parts of this nation: concerning which he spoke to a friend who came to visit him, to this effect, that he had ever found great peace and satisfaction in giving up to those services, the remembrance of which were very lively with him, particularly during his last illness.

During this illness, which was painful, and of several months continuance, he uttered many weighty expressions.

Being asked by a friend one evening, if his pain was then great; he replied, 'I have been in great pain this day, but my mind is favoured with a calm, which I desire to be thankful for.' Observing he was dipt into very low seasons, he remarked that it had been the case with many favoured servants of the Lord, some of whom he named; and added it was not to be wondered at, that it was so with him; saying, 'Oh! how have I longed, and

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do long, to feel the arisings of that life which is more desirable to a remnant in this day, than the increase of corn, wine, or oil.' He mentioned also that he had a view of a gathering day in Bristol; and though he might not live to see it, he should die in the faith of it.

Some days afterwards he expressed himself in the following manner :—

' I think I have been favoured during my illness, to experience, what I have often had to declare, that it is a good thing to dwell near the truth ; that inexhaustible fountain and ocean of divine love. The sweet streams issuing therefrom sweeten the bitter cup. This it is, that has supported me under the present afflicting dispensations, and the deep baptisms which it hath been my lot to pass through : wherein I may say, I have been dipped as into the bottom of Jordan.' He afterwards added, ' I have been favoured with a calmness ; may I not say, a holy calmness ; what if I say, a foretaste of that joy which shall be known when this mortal part puts on immortality ; and have been enabled to bear with patience and resignation, the present trying afflictions, without murmuring or saying, Lord, what doest thou ; or why dealest thou so with me ? It is comfortable to witness that which hath been our morning light to be our evening song ; and may those present, who have been acquainted with the visitation of truth in the morning of their day, continue to abide under it, and prize

prize it above every thing else. It was excellent advice, to buy the truth and sell it not : it is these that will find support under every trial ; and though we may have to say, as our blessed Lord in his agony said, " If it be possible, O Father, let this cup pass from me," which was the effect of his humanity ; but oh, how soon did the divinity appear in him ! " Nevertheless, not my will, but thine, be done." You who have known the place where true prayer is wont to be made, remember me, and desire for me, that I may be preserved, without murmuring or repining, to the end. It is these, and these only, that dwell near the rock, that are fitted for an habitation in that city, the walls whereof are salvation, and the gates stand open there all the day ; and there is no night there. It needs not the sun by day, nor the moon by night ; for the Lord God and the Lamb are the light thereof.'

At another time he said, ' I remember when on board ship, it was a comfortable sound in the night season, to hear the watchman say, " All is well ;" and I have a hope I shall know the good Pilot, to steer me into that port, where I may with patriarchs, prophets, and apostles, and those already gathered like sheaves of corn fully ripe, enter into the garner of rest and peace.'

About a month before his death, he said, ' Though many and severe trials come upon us, yet a little while and they will be over ; a short period

period will put an end thereto. I have many times thought, and at this time, how comfortable a thing it is to be able to say with confidence, as one formerly, "Thou shalt guide me with thy counsel, and afterwards receive me into glory. Whom have I in heaven beside thee, and there is none upon earth I desire but thee. My flesh and my heart faileth, but God is my strength and my portion for ever."

Many other lively expressions dropt at different periods from him, but his voice becoming broken, it was with difficulty he could speak so as to be understood for a whole sentence together; but he continued sensible, and in a quiet frame to the last; and went off as one falling asleep, the 9th day of the Fifth month, 1776, aged near fifty-three, and a minister about twenty-six years. His remains were interred in Friends burial-ground, near the meeting-house at the Friars, Bristol, the 15th of the same month.

JOSEPH JACKSON, of the county of York, was born about the year 1697. He was convinced of the principle of Truth about the year 1740; and, under its influence, he was concerned to bear testimony thereto, about the year 1746. He

He was zealous for its promotion, dedicating most of his time to the service thereof, having left trade to be at liberty for it, and was diligent in attending meetings for worship and discipline, visiting most of the meetings in Great Britain. This concern remained with him until the summer, 1775, when, returning home, he was visited with sickness. In the course of his illness, a friend visiting him, on asking him how he did, he replied, 'I am very weak in body, but the Lord is good to me, as I have but little pain; yet I could wish to be gone, that I might be at rest; but am willing to wait all my appointed time, until my change come, as I am favoured with peace.' He added, 'My time of labour is now over; I have completed my work within the day, and am now ready to return home to my rest. O Lord, I long to be with thee; yet not my will, but thine, be done.' A little after he said, 'Oh! how precious is the truth; how little is it sought after by too many, for want of knowing its value! I have often wished, and been moved to pray in secret, that those who have once known and witnessed it, may never depart from it; for if they do, they will lose their birth-right, and the blessing attending it; but that they may keep it to the end: for it is the pearl of great price, and worth more than all we are possessed of in this world. It will purchase us an everlasting inheritance in the world to come; and this is what I have been concerned to labour for, both for myself and

and others.' It being time for going to meeting, he bade the Friends farewell, saying, 'My mind will accompany you.'

Sundry other Friends, visiting him at different times, found him in the same lively disposition, often expressing his desire that all who made profession of the truth, might live under its holy government.

Such love to his friends, and peaceful serenity of mind, attended him all along, as contributed much to the satisfaction and refreshment of those who visited him.

He quietly departed this life the 16th, and was buried the 18th, of the Twelfth month, 1776, at Gildersome, in Yorkshire, aged about seventy-nine years, and a minister about thirty years.

ANN MERCY BELL, of York, was born in London. She had her education in Friends School and Workhouse, being admitted soon after its establishment, and she afterwards continued there as a schoolmistress for many years. Being early favoured with divine visitations, she was not only preserved from the gross pollutions of the world; but was, in a good degree, enabled to renounce vain and youthful pleasures

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and amusements, which she frequently confessed with humble thankfulness and gratitude.

In the year 1731, she married Nathaniel Bell, of York, and became a member of that meeting; and, while in a private capacity, was well esteemed as a friend of circumspect life and conversation, a pattern of plainness, and therein, as well as in other respects, a good example. At length steadily adhering to the divine Teacher in her heart, and under the influence of the Spirit of truth, she had, from a well-grounded experience, to declare to others the way of life and salvation. In this service she faithfully laboured, according to ability received, at home, and in adjacent parts; and, in the course thereof, found drawings, in the love of the gospel, to visit various other parts of this nation: also, when engaged in family visits, she found it her concern not to overlook those, who by misconduct, had incurred the censure of Friends.

Her labours were not confined to those of the society of Friends; but, in the course of her travels, she had compassionately to call and direct people of other denominations, to the unerring Teacher in themselves; and had meetings among them in divers places where no friends were settled.

In the year 1753, she found a concern to visit Friends in London; and during her stay in that city, under the influence of love to mankind, had to exhort the inhabitants thereof, in the streets, markets,

markets, and many places in and about London, Westminster, and Southwark, calling them to repentance and amendment of life. In this service she was signally furnished with ability to labour, to the tendering many of their minds, and acknowledgment of her goodwill to them; and such was the ardour of her mind, and the flowing forth of love to them, that she frequently preached three or four times a day, in different parts. On her return home she had to acknowledge that she was favoured with the return of peace; which she esteemed a sufficient reward for the various exercises which attended that laborious service.

Towards the conclusion of her time, she expressed her fervent desire, that he who had been her morning light might be her evening song; which there is no doubt but she mercifully experienced; for being suddenly seized with an apoplectic fit, at the approach of the stroke she was heard to say, 'Sweet Jesus,' with some other expressions, which, through the hurry and surprise those about her were in, are not now remembered.

She, in a few hours after, departed, without sigh or groan, the 30th of the Twelfth month, 1775; and was interred in Friends burial ground in York, the 4th of the First month, 1776; aged about sixty-nine, and a minister about thirty years.

REBECA SHEWELL, daughter of Edward and Sarah Shewell of Camberwell in Surry, was a child adorned with meekness, innocence, and humility; dutiful to her parents, and affectionate to her brothers and sisters; a lover of the servants of Christ, fond of reading the Holy Scriptures, and often so tendered in reading them, that those who were present and heard her, were edified by it.

Being taken with an illness, which continued on her for twelve months, she bore it with much patience and resignation of mind; but she was not confined to her chamber more than about three weeks; in which season she told her mother, that she believed she should die, and requested her to pray for her; which her mother being enabled to do, it seemed much to ease her mind. A few days after, she said, 'I have often been desirous of recovering; but I find desires will not do; I must have patience;' and expressed her thankfulness to her sisters for their tender care over her; and said, 'O that I could keep from groaning, that it might not make them uneasy.' She signified her apprehensions that her complaint increased; not that she wished to live, but it was a fear she should not obtain future bliss. One time some remarks being made to her on the pleasing things of this world, and what she might enjoy, she answered, 'I have no desire for these things; I had rather die and go to Christ.' She was

was frequent in prayer by herself, and often wished to be left alone, and the curtains to be drawn about her. Her sister observing her to be in much pain, asked her to take something; she answered, that none of these things would do her good; but it being observed the Lord could do her good, she answered, 'He can, but none of these things can.'

Her mother asked her, the day before she died, if she thought she should die; she said 'Yes;' she had rather die than live, but was afraid she was not good enough. Her mother encouraging her, and intimating that she believed there was a mansion prepared for her; the child expressed her willingness to go to it, desiring her mother to pray for her; and the mother answering, 'I do; doest thou do it thyself?' the child answered, 'I do, I do;' and being asked, if it was with outward words, she replied, very fervently, 'No, no, in my heart.' She also intimated that she was quite easy; and frequently bade them farewell. Soon after, her speech failed her; but she appeared to retain her senses to the last.

She departed, without sigh or groan, the 17th of the Second month, 1777, aged only eight years and four months.

ANN LEAVER, daughter of John and Mary Leaver of Nottingham, being taken ill, signified her belief that her time would not be long, and said, that the prospect of eternity was awful; and that though she had not committed any bad thing, yet she had found it difficult, when at meeting, to get to that steady watchfulness and settled composure she longed for; but she expressed a thankfulness for the opportunities she was sometimes favoured with in the family, in their sitting together at home; and added, that she hoped the Almighty had blotted out her transgressions; and prayed that she might be enabled to bear with patience the trying dispensation she had to pass through, which she believed was allotted for her further purification; and begged for a certain evidence, that her conclusion might be happy, and her passage easy; which was mercifully granted.

In the course of her illness, she dropped many expressions, which shew that she looked forward to a glorious inheritance; some of which are as follow.

After having given her sisters some tender advice, she said ‘How awful to look at eternity, and few young people in time of health think so much of their latter end as they ought to do, though they have as much cause as those more advanced, having no more certainty of life.’ She plainly saw those of a cheerful disposition were in
danger

danger of going too far in company; adding, 'Those who are taken away in youth escape many snares and temptations, that such as live longer are in danger to be hurt by.' Several times she expressed her humble thankfulness for the last week's illness, saying, that it had been a profitable, though painful, dispensation to her. At another time, when in great pain, she spoke thus: 'O, it's hard work! How needful when in health so to live as to be in readiness! for it is enough to struggle with the pains of the body.' She also said, that she plainly saw it was as necessary for us to watch over our thoughts, as words or actions; desiring the prayers of those present, that she might be supported under her affliction with patience.

After a painful day, being in the afternoon favoured with stillness and composure of mind, she thought herself going; and took a solemn farewell of her near connexions and friends; desiring all present might make due preparation for that solemn and awful time, when the soul must be separated from the body; saying, that she did not expect to have had any thing of that sort to deliver, but as it came into her mind, she dropped it; and added, 'I want to be gone, I seem to have no business here.' But her pain returning, she found she should not go so soon as she expected; but begged for patience, saying, 'The Lord's time is the best time.'

The day she died, the doctor proposing to lay on some blisters, she said, she was out of the reach of blisters;

blisters ; ‘ No mortal can help me ; there is but one who can help me ;’ yet she was willing to submit, if her father desired it. But she added, ‘ O, that we might be a little still, and sit comfortable together !’ and being, in some degree, free from her sharp agonies for near an hour, she said, ‘ We are pure and comfortable now ;’ and talked pleasantly, saying, that the unwearied enemy had been endeavouring to trouble her, but she found him a liar.

The same evening she said, ‘ No one can think what I feel ; but if it is to purify me for an admittance into that holy place, where no impure thing can enter, I am willing to bear ten times more ; and, I hope, with a tolerable degree of patience too. I hope I am not impatient ; but really the conflict is so sharp, at times, that I cannot forbear crying out. O Lord, keep me, keep me, my God help me, and please to release me this night. I long to be gone. Although I have had many pleasant prospects in view, I have resigned them all, and would not return again to the world for any consideration.’ Much more she said to the same effect.

She at times lamented that people, advanced in years, should be so closely attached to the world, as too many appeared to be, saying, that they must soon leave it.

Her mother retiring to supper, she soon sent for her again, and told her, with a sweet composure and calmness, ‘ My dear mother, I am now going,
and

and would have my father and sister to come and sit with me a while, and take a final leave;' adding, 'My prayer is granted; for I have earnestly begged I might not see the light of another morning.' She took a solemn and an affectionate leave, saying, that she wondered she could part with her near connexions so easy; 'for,' said she 'I have no tears to shed; but it is not hardness of heart, for I know I love you all as well as ever; but it is to me an earnest I am going to something greater.' She desired her affectionate love to many of her absent relations, and particularly to some nearly her equals in years, saying, 'Let them be admonished from me how they spend their time.'

After some time, she said, 'It is all over, and I am perfectly happy; I have no pain, the conflict is at an end; Farewel, farewel;' and pausing a while, she said, 'I am now going to join saints and angels, and the spirits of just men made perfect;' adding, 'I have no more to say; I would have you to leave me, for I am going to sleep,' Then laying her head quietly on the pillow, she expired, without a sigh or groan, the 22d of the Third month, 1777, aged 20 years.

Her corps was carried to Friends meeting house in Nottingham; and, after a solemn meeting, was interred in their burial ground there.

MARY BUNDOCK, of Manningtree in Essex, was religiously inclined from her childhood; and as she grew up delighted in the company of solid Friends; endeavouring, amidst the various trials and exercises her situation exposed her to, to walk in simplicity and awful fear before the Lord, who graciously preserved and prepared her for service.

About the thirtieth year of her age, she appeared in public testimony; in which she had the unity of Friends, and continued to labour therein, both at home and abroad; frequently travelling into different parts of this nation in the service of truth.

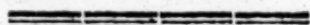
She was of a grave deportment, and of sound judgment, earnestly concerned to discourage all undue liberties. The benevolence of her mind appeared in many instances towards her neighbours, by seasonable advice, and frequently administering to their necessities. She was a diligent attender of the meeting she belonged to, in which her travail in silence was helpful and comfortable, till prevented by bodily infirmities.

In her last illness, which was at times very painful, she uttered many comfortable expressions. A friend who came to visit her, saying, she is sensible; she replied, 'Yes, I am sensible who has been my preserver from the earliest time of my life, and has helped me along, and supported in weakness, so that I have been revived through his goodness,
from

from time to time. There is but one power to help. The last time I attended a public meeting, it was the fervent desire of my mind for my friends, as well as for myself, that we might seek to experience this only help near.' To another friend she said, 'Dear friend, trust in the Lord, he never leaves his little ones; no, never, never; though outward afflictions happen to the righteous, as well as the ungodly, yet light is sown for the righteous, and gladness for the upright in heart.'

It was no small cause of comfort to observe the lively frame of her spirit, by which it appeared, that though her outward strength decayed, her inward strength was renewed day by day.

She departed this life at Colchester on the 8th of the Tenth month, 1778, and was buried the 15th of the same, in Friends burial-ground there; aged eighty-three, and a minister about fifty-three years.



CUTHBERT WIGHAM, of Cornwood in Northumberland, was educated in the way of the church of England, and was in his youth addicted to many youthful follies, and some gross evils; but it pleased God, who is rich in mercy towards sinners, to call him by his
grace,

grace, and reveal his Son in him ; whereby, about the year 1734, he was convinced of the blessed truth, as it is in Jesus, and received it.

Being thus brought into deep judgment for his transgressions, and sensibly feeling God's wrath poured forth, he durst no longer follow his old courses and ways of living ; nor durst longer associate with his old companions ; but joined in society with the people called Quakers ; and, several of his neighbours being about the same time convinced of the truth, he was made instrumental of settling a meeting in Cornwood, in the year 1735.

About a year after his convincement, a dispensation of the gospel was committed to him, in which he laboured faithfully according to the ability given. His ministry was not with the inviting words of man's wisdom, but in the power and demonstration of the spirit ; and he often had to magnify that power that had redeemed his soul out of the horrible pit of everlasting darkness ; and, having known (as he expressed it) the terrors of the Lord for evil doing, he was earnestly engaged to warn others to take heed to their ways, lest they should bring themselves under such terrors as he had felt ; but now, through infinite mercy, was released from, and come to the enjoyment of that peace which the world cannot give or take away.

In the year 1753, he took a journey on foot, accompanied by a friend, and had many meetings among

among a people, who were strangers to Friends and their principles; and also visited various other parts of the North, and some parts of Scotland; having meetings in his way at several places where no friends resided. He was as a nursing father to the young convinced in that day; and open in love to receive all in whom any tenderness appeared, whether their station in the world was high or low.

He met with some exercises and cross occurrences in his own family, which grieved him much, yet he was favoured to outlive all his sorrows; and though, through age and infirmity of body, his natural faculties were much impaired, yet his mind appeared to be redeemed out of all evil; and he was brought to the innocence of a little child; and being perfectly sensible of his approaching dissolution, he seemed to meet it with cheerfulness, saying, 'I will wait in patience till my change come; oh, it is a fine thing to be ready;' and indeed the patience and resignation which appeared in his countenance evidently denoted the calmness and serenity of his mind.

Thus in innocence he finished his course, the 9th of the Second month, 1780, and was buried in a piece of ground given by himself for a burial-ground, in Cornwood; aged about seventy-seven years, and a minister about forty-three years.

JONAH THOMPSON, of Compton, near Sherborne, in Dorsetshire, was born near Penrith in Cumberland, about the year 1702. He was grandson of Thomas Lawson, who, in the early times of the society of Friends, was a zealous advocate for their principles, as his writings testify. His parents dying while he was young, he came under the care of a relation not in religious fellowship with Friends; who left him entirely at his own liberty respecting his attendance at places of worship, and the choice of his religious profession. But being, at that early period, impressed with divine fear, and a sense of the nature of true religion, he was mercifully preserved. And though he had little or no expectations from his relations, or view of subsistence but by his own industry; yet, relying on the protecting care of Providence, he had the fortitude, at about the age of fourteen, to withstand offers which were repeatedly made him of an education at school, and at the university, with a view to qualify and provide for him as a minister of the established worship: which is the more remarkable, as his mind was strongly attached to literary pursuits. He has since frequently remarked, that he was then fully convinced of the impropriety of such mode of making ministers; believing none could be truly so, but those who were of Christ's making, by the call and qualifications of his holy spirit. He therefore

fore put himself apprentice to a friend, at Kendal in Westmoreland, to learn the trade of a weaver, with whom he faithfully served his time; but at leisure hours he prosecuted his studies, and acquired such a share of learning as qualified him to undertake the care of a school at Grayrigg in that county. From thence he removed to Yatton near Bristol; and on his marriage a few years after, he settled in Dorsetshire, where he mostly resided the remainder of his time.

There is reason to believe, that he was, whilst at Grayrigg, made sensible of a call to the work of the ministry; on that foundation which in early life had appeared to him so necessary; and for which there is no doubt but he was in good measure duly prepared and qualified, through the operation of grace upon his own heart; and he soon became an able minister of the gospel of Christ. In the year 1728, he paid a religious visit, in company with William Longmire, to most of the counties in this nation, to his own peace and the satisfaction of his friends.

In the year 1750, he visited the meetings of Friends in America, where his labours of love were generally acceptable; and some years after his return he embarked again for the same Continent, on which, for some time, he took up his residence.

After his second return from America, he resumed the employment of a schoolmaster. He

travelled no long journies from home, but was a diligent attender of the meeting he belonged to, and frequently attended the yearly meeting.

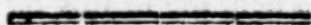
His ministry was acceptable to persons of various denominations, being often led to declare the truths of the gospel with great calmness and deliberation; and with such convincing clearness, as frequently to occasion many to acknowledge the truth of his doctrine.

For some time before his decease, he frequently expressed his apprehensions of his approaching end, and particularly on a publick solemn occasion, when, after a clear intimation that the time of his departure was at hand, he added, in nearly the following words: ‘I may say with humility, and a degree of Christian boldness, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness incorruptible in heaven.’

In his last illness, he remarked to some friends who visited him, that he had lived long enough, his services being over, and had nothing to do but to die, having a well-grounded hope that the change would be to his advantage; that on reviewing his past life he could find but few instances in which he could have acted better, was he to live his time over again; that he had a great advantage during his illness, in having a quiet easy mind, and no accuser there. And for a near friend and fellow-labourer in the gospel, who took leave of him a few days
before

before his departure, he wished a portion of the same peace in the decline of life which he then experienced.

He was preserved in great composure and resignation; and, for the most part, retained his faculties to the last; and on the 21st of the Fifth month, 1780, quietly departed this life. His body was interred in Friends burial ground, at Yeovil, on the 27th: aged near seventy-eight, and a minister about fifty-five years.



ROBERT HAYWARD, of Suffolk, in the early part of his life embraced the tendering visitation of the day-spring from on high; and, according to the discoveries thereof to his understanding, gave up in obedience; and being prepared to declare what God had done for his soul, he invited others to taste and see how good the Lord is to all those that put their trust in him.

His labours were often favoured with general acceptance where his lot was cast; which was for the most part confined to the county where he dwelt, and places adjacent. He was industrious in his business, a plain and inoffensive man in life and conversation; endeavouring, by precept and

example, to be instrumental in promoting the welfare of all.

Thus continued the humble engagement of his mind to his conclusion ; in which the same godly simplicity seemed to attend him.

During the time of his illness, he was favoured with exemplary patience and resignation, which was the means of his support, under the excruciating pain which at times he felt ; and he would frequently say, ‘ The Lord is my shepherd, I shall not want grace nor truth ; nor any good thing will he withhold from them that put their trust in him : I find him near to help me in this the time of my affliction, and nothing to stand in my way. Oh, what a comfort it is to those that have done their day’s work in the day time. I have endeavoured to discharge my duty to the best of my knowledge : I feel peace, sweet peace, such as the world cannot give nor take away.’

At times, many friends coming to see him, he frequently had a word of encouragement to drop among them and those about him, and to tell what God had done for his soul. He likewise had several comfortable opportunities with his children and grand-children : his earnest desires and prayers were put up for the young and rising generation, that they might be preserved in the fear of the Lord.

The nearer the time of his departure approached,
the

the stronger his memory grew ; and he seemed to experience more of the incomes of divine favour ; and, like a well watered garden, he was fresh and green to the last.

A few hours before his close he had a fainting fit, and those about him thought him gone ; but after a while he revived, and, like good old Jacob, gave his children his blessing, and said, that he should that night sleep in the arms of his heavenly Father.'

He was sensible to the last, and departed this life with great composure, and full assurance of happiness, being full of days and full of peace, the 24th of the Tenth month, 1780, and was buried in Friends burial ground at Lynn, in Norfolk : aged eighty-five years ; and a minister near fifty years.

ELIZABETH HOLME of Newcastle upon Tyne, was the daughter of Anthony and Dorothy Wilson, and born at Highwray, near Hawkshead, in Lancashire. She was favoured with a religious education, and in her youth her mind was impressed with the fear of God. She was often drawn into retirement, and a watchful state of mind. Thus she attained a growth in religious experience, and about the thirty-fourth year of her age, was concerned to bear testimony to the efficacy

efficacy of that divine principle which she herself had felt: in which service she grew, and in company with Lydia Lancaster, visited the meetings of Friends in Ireland and Scotland.

After her marriage with Reginald Holme, she visited various parts of this nation; and in her station of a wife, she conducted herself with prudence and propriety; and, being preserved in watchfulness, suffered not her temporal concerns to hinder her services in the church.

Her last illness was short, scarcely ten days, most of which time she kept her bed, appearing to be under great bodily weakness, but not much pain, and bright in her understanding to the last.

To a friend who came to see her, at parting, she said, ‘Remember me affectionately to thy husband, and let him remember me when he draws near [the throne of grace], that I may pass through the valley of the shadow of death, and be enabled to put off the robe of mortality and put on immortality, full of glory; and, I trust, to enjoy a part of that portion that is laid up for the faithful; for such I have endeavoured to be, according to the ability given: I have nothing stands before me. I do not clearly see this is the finishing stroke, but every stroke draws nearer and nearer; but in this I have no will, but stand ready, and in patience wait till his own time.’

Her daughter sitting by her, she said, ‘Oh, sweet peace, what an enjoyment it is in this weakness.

I have

I have discharged my duty to God and his people in this place.'

A near friend calling to see her, he said, 'Thou hast laboured faithfully amongst us, and we shall have a great want of thy company.' She said, 'I have so; I hope it may be as bread cast on the waters, that may arise many days hence.' At another time she said, 'I thought I had been going, but it seems as if the people held me, not so willing to let me go as I am myself. Oh, that every link of this chain was broke, that I might lie down in peace for evermore.'

The morning before she died, being Fifth day, her daughter sitting by her, she said, 'I may say with king Hezekiah, the hand of the Lord is upon me, I am waiting for my change.' And after asking, 'Is thy husband gone to meeting?' she added, 'I wish it may be a refreshing season to him, and all the living members assembled this day, with whom my spirit unites, and craves the canopy of divine love may overshadow their minds, and strengthen for the work's sake.' After a pause, she said to her daughter, 'My dear, thy company is precious to me in this affliction, and thy husband's, which I dearly love. O Lord, let us taste of thy goodness, that we may be refreshed.'

She quietly departed this life the 9th of the Second month, 1781, and was interred on the 12th, in Friends burial ground in Newcastle: aged near seventy-eight, and a minister forty-four years.

THOMAS

THOMAS GAWTHORP, of Preston Patrick, in Westmoreland, was born of honest parents, of our religious profession, at Skipton in Yorkshire, in the year 1709. His father dying when he was young, he was put apprentice to a man near Leeds, not of our profession ; and, meeting with severe treatment during his service, to free himself therefrom, he was induced, towards the conclusion of the term, to enlist into the army, in which he continued about five years.

Whilst in that service, being, by permission, on a visit to his relations at Skipton, he attended a meeting there, at which he was effectually reached, by the powerful testimony of Mary Slater* ; and from that time attended Friends meetings, when opportunities offered ; and though he laboured under great exercise of mind, on account of his situation, yet he was not free to have his discharge purchased, fearing how he might stand his ground ; but one of his officers, observing his dissatisfaction with the way of life he was in, made him an offer of his discharge, on his returning the money he had received when he enlisted, which, after solid consideration, he accepted ; and paying the money so soon as he had earned by his industry sufficient for that purpose, he obtained his discharge, and returned to Skipton, the place of his birth.

* For an account of whom see vol. iii. of J. Kendal's edition, p. 169.

During

During his residence there, which was not long, he came forth in publick testimony. From thence he removed to Kendal, and soon after accompanied a friend on a religious visit into Scotland.

After his return he married a young woman of a respectable family, belonging to Preston Patrick monthly meeting, and settled within the said meeting, a few miles from Kendal, where he continued to reside, when at home, to the time of his decease.

His mind being devoted to the service of his great Master, and obedient to the manifestations of truth, he grew in the gift received, and became a deep and able minister of the gospel; diligently labouring in the openings of life, for the exaltation of truth in the hearts of the people; unto whom, from an inward sense of their states, he had often close pertinent doctrine to deliver; not in the wisdom of man, nor the eloquence of words, but in the simplicity of the gospel, and with the demonstration of divine authority, reaching the witness in the hearts of many. He, nevertheless, often found it his place, not to feed, but to famish, the eager desire in the minds of the people after words; by setting them an example of humble and awful worship in solemn silence.

He was exemplary in his diligent attendance of our religious meetings, and in a circumspect conduct among men, in the necessary management of his outward concerns.

He was frequently engaged to leave his family
and

and worldly affairs, to pay religious visits to Friends in different parts, having several times visited divers parts of this nation, Scotland, and Ireland. He also visited Friends in America four different times: in all which labours of love we have reason to believe he discharged his duty honestly, and was made instrumental in the great Master's hand to the stirring up the pure mind in many.

He was also frequently engaged in visiting friends families, and enabled to speak pertinently to the states of individuals.

In his third visit to America, he was particularly concerned on account of the hard and suffering state of the poor negroes, and we believe his labours on behalf of that oppressed people were of service.

Upon his return from his last visit to America, he was much reduced in his bodily strength; but his mind seemed centred in peace, being covered with innocency and sweetness, and patiently waiting for his change; having an evidence that his days work was nearly accomplished.

He attended the meeting to which he belonged, under great bodily infirmity, though at a considerable distance, until he was wholly confined. He departed this life the 29th of the Ninth month, 1781, and was interred the 4th of the Tenth month following, in Friends burial ground at Preston Patrick; aged about seventy-one, and a minister forty-seven years.

His

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His friends of Westmoreland, in their testimony concerning him, say, We doubt not but his conclusion was a happy release from the conflicts and deep exercises attending his pilgrimage here; and that he is gathered to the just of all generations, to reap the reward of his labours.

MABEL WIGHAM, a member of Newcastle meeting, was the daughter of Cuthbert Wigham, of whom an account has been given at page 95, and was about six years of age when her parents were convinced, and a meeting settled at Cornwood, the place of her father's abode.

In her youth she discovered a warm affection for Friends, and, as she expressed to some of her near friends, tender desires were raised in her mind, after an inward acquaintance with that life and virtue which she was favoured to hear livingly testified of by her worthy father, and many other friends, who at that time, were concerned to visit that meeting; and, being in a good degree preserved in an innocent frame of mind, and attending to the reproofs of instruction that she might be favoured to find the way of life, she was often drawn into solitary places, to pour forth her supplications before the Lord: that he would, in mercy,

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make

make himself known to her as the good Shepherd of Israel ; whose voice she might hear and distinguish from the voice of the stranger.

The fruits of her humble seeking state of mind soon discovered itself in her growth in ardent love to Truth and Friends, and in her great desires to attend our religious meetings and opportunities of worship at home, as also monthly and quarterly meetings: in all which she was a good example, by her silent, humble waiting upon the Lord ; where often in much brokenness of spirit, she dropped her silent tears, and the good effects thereof was manifested in the reach it had on others present.

A few years after her marriage to Thomas Wigham, of Limestone in Cornwood, she appeared in testimony in a few words, which were sweet and savoury ; and, by humbly depending on the Lord for renewed strength, she came to experience a growth in her gift ; and was drawn forth to visit the churches, for which service she was qualified in a particular manner, being, truly, a daughter of consolation. For notwithstanding her temporal concerns, having a large family, and being only in low circumstances, she firmly trusted in the Lord who called her, and freely left all and followed him : often saying, ‘ The Lord is my Shepherd, I shall not want.’

After her return from visiting the meetings in London, about the Sixth month, 1779, her health became

became impaired, and a gradual decay took place, so that she was confined for many weeks; but her strength reviving, she got out to meetings again for some time, where she had close and deep service; and, for change of air, she went into her native county, which gave her an opportunity of visiting her near relations; much to their satisfaction, and her own peace and comfort; and of taking a last farewell of her friends and neighbours in that county.

After her return from Cornwood, her disorder made great progress, and wasted her fast; and she was not able to get to meetings after.

During her confinement, several of her friends went to visit her, in which many precious opportunities were witnessed, to the melting and humbling their spirits before the Lord; so that they could truly say, the Prince of Peace was there.

She bore her illness with exemplary fortitude and resignation; and with a cheerful composure she mentioned her dissolution; and often said, 'The way seems clear, and I have no doubt if the last conflict was over, but I shall be admitted to my Master's rest, and the joy of the Lord.'

Much seasonable and tender advice she gave to her children, encouraging them to seek and serve the Lord in their youth; and that if they were chiefly concerned to attain heavenly treasure, the Lord would provide for their bodies; adding, 'On what satisfaction and peace I feel, in having dedi-

cated my youthful days in seeking the Lord, and freely spending myself in his service.'

As she lived, so she died; in love, peace, and unity with her brethren. She departed this life without a sigh, the 9th of the Eleventh month, 1781; and her remains were interred at Newcastle on Tyne, the 13th of the same, aged fifty-two, and a minister twenty-five years.

Some expressions of the late ROBERT PRYOR, of London, committed to writing by his brother John Pryor, who attended him in his last illness.

FOR some months before his death, his usual state of health was altered, and signs of infirmity appeared, which continued to increase upon him, and at length terminated in a settled decline.

One day, speaking to me about his will, he said, that some might think he had given a great deal away from his children; but he was more afraid of their having too much than too little: as he had seen great riches do much hurt, especially in our society. He wished his children to be brought up plain, and the boys to be put apprentices to sober honest friends.

One time, on taking leave of his son Robert,
who

who had been up to see him, he desired him to be a good boy, and to speak the truth, and to keep to the plain language, and not to associate with bad boys, but choose the best for his companions. At another time he said, 'Brother, I hope I do not repine, though I am afraid lest I should. I have my low times, lest it should not be well with me. Sometimes I think it may be the enemy that strives to disturb me.' Speaking of his being resigned to the will of Providence, he said, 'What signifieth it, whether I die now, or twenty years hence? though if I look back, my time appears to have been very short.'

One day he said, 'Dear brother, do not be too anxious after the things of this world, for my inordinate desire to accumulate wealth, has been a heavy burthen to me: no one knows what I have suffered on that account.' He further said, that his having been so solicitous after the world, had made him but a dwarf in religion; and that if it had pleased the Lord to have spared his life, he thought he should have found it his place to have endeavoured to be a more useful member in the society; and to have expended more of his income in charitable uses: that the love of money, and an inordinate desire after wealth, had pierced him through with many sorrows.

One afternoon his nephew came to ask him how he did: upon his taking leave, after sitting some time in silence, he desired him to keep constantly

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meetings, to love Friends company, and not to launch out into the vanities of this world, or associate with those that were likely to draw him aside; reminding him that there would be an end, which would overtake us all; and that we ought always to be prepared.

One time going to bed, he desired me to shut the door, saying, that it was his desire to supplicate, which he did on his knees, begging the Lord not to leave him, but be with him in the trying moment, and grant him a safe and easy passage into his glorious kingdom; hoping he would accept his late repentance, which he trusted was sincere, though upon a dying bed. The next morning, as I stood by his bedside, he spoke to me as follows: ‘ Brother, I have been in a quiet sleep, and had a comfortable vision. I thought I had a foresight of that glorious kingdom, where all is peace, serene, and quiet! Such a prospect as I had never before seen, and such as no tongue can express, the glory of that kingdom!’

At another time, expressing the satisfaction he had in my being with him, he desired that I would not leave him when the event happened; and requested to be buried in a plain way, and to be carried into the meeting house, as he had seen the use of those meetings.

One morning asking him if he was free from pain, he answered, that he felt only violent oppression; that when the Lord pleased to release him,
he

he believed he was ready ; but hoped to wait the appointed time with patience : adding, he was as clear in his intellects as ever. What a favour ! and that he was permitted to get home, and settle his affairs, was a great favour ; but above all, that which he saw in his vision !

He said, that it appeared clear to him, that the less Friends talked about news, and interfered in politicks, the better. He thought they did not belong to them. He used to read the newspapers when at Bristol, to divert himself ; but left it off, finding his time better employed in reading the Scriptures.

On taking a little refreshment, he said, ‘ What a favour it is thus to be waited upon, and to have every thing this world can afford, to alleviate, or still, the pains of the body ! We have so much the more to be accountable for.’ One evening, upon my asking him how he did, he said that he lay pretty easy, and was quiet in his mind ; he thought he had a well-grounded hope, that all would be well with him ; and that if it should please the Lord to take him into his glorious kingdom, what a happy change it would be !

One evening he said, that he did not know what to think of that night ; he had prayed so often to be released, he was ready to fear lest he had offended : he should be very thankful to be released from his sufferings ; yet hoped he could say, as that good man, Isaac Sharples, had expressed in prayer

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prayer at his bedside, "Thy will be done, O Lord, in earth, as it is done in heaven." After this he continued remarkably still and calm, with much serenity in his countenance, taking little notice, but appearing wholly fixed on the greatest of all objects.

On the seventh day before his decease, he noticed those about him more than he had done some days before; and his sister coming in the afternoon (whom he had often expressed a desire to see) he mentioned it to me, as a great favour, to be permitted to live to see all his near friends; which being done, it seemed as if he had every wish gratified.

He continued in the same calm, composed state of mind, growing weaker and weaker, yet sensible to the last; having his desire granted of an easy passage, I have no doubt, into that glorious kingdom, of which, he expressed, he had a foretaste.

He departed this life, at his house in Budge-row, the 16th of the Seventh month, 1782, aged about thirty-seven years; and, after a solemn meeting at Gracechurch street, was interred in Friends burial ground, Bunhill Fields, the twenty-first of the same.

JOHN

JOHN SCOTT, of Amwell, in Hertfordshire, was favoured with strength of body, and an active and vigorous mind. He was esteemed regular and moral in his conduct, and extensive in his knowledge, being remarkably diligent and attentive in promoting works of publick utility; in assisting individuals in cases of difficulty; and in the conciliation of differences. Notwithstanding those qualifications, there is reason to believe he frequently experienced the convictions of the Spirit of Truth for not faithfully following the Lord, and adhering to the cross of Christ; by which true believers are crucified to the world, and the world to them.

During the yearly meeting at London, in the year 1783; he attended many of the meetings for worship; and appeared to be more religiously concerned than for some years preceding.

On the 1st of the Twelfth month he was seized with a fever, and expecting it would bring on his end, he was greatly humbled in spirit, expressing a sense of the happiness of the righteous in futurity; but, being convinced of his own low and unprepared state, he said, he was unworthy of the lowest place in the heavenly mansions, but hoped he should not be a companion of accursed and wrathful spirits.

In the early part of his illness he discoursed with his wife concerning some outward affairs: particularly

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cularly desiring that his only and beloved daughter might be brought up among Friends.

Notwithstanding the severity of the distemper, he was favoured with a clear and unimpaired understanding: and the exercise of his spirit seemed to be almost continual for peace and reconciliation with his Maker; having a hope, that if it should please the Lord to spare him; he should become a new man; but in much diffidence he expressed a fear, lest the old things should again prevail. He also said to the person who attended him, that he had been too proud; yet he had been remarkably easy of access to persons in low circumstances.

Speaking frequently of his brother, and expressing a desire to see him, on the 9th of the Twelfth month a special messenger was sent to Hertford from Ratcliff, where he lay ill, requesting his attendance there. His brother, on being informed next morning by letter of his continued solicitude to see him, reached his house at Ratcliff about four that afternoon. Being introduced to his bedside, on asking him how he did, he answered, 'Very bad; I wanted to see thee, I had a great deal to say to thee, but I fear now I cannot.' What afterwards passed between them was as follows: After a short space of silence, John Scott begun to speak with a voice full of power. 'I wanted to see thee, to tell thee, that I have nothing to trust to but the blessed Jesus; and that if I die, I do not
die

die an unbeliever. If I die, I die a believer, and have nothing to trust to, but mere unmerited mercy.' Finding him brought down as from the 'clefts of the rocks, and the heights of the hills, into the valley of deep humiliation,' his brother rejoiced in spirit, and spake comfortably to him; expressing the deeply humiliating views he frequently had of his own state. J. Scott replied, 'Oh! if it is so with thee, how must it be with me, who have been the chief of sinners!' The insufficiency of self-righteousness being mentioned, 'Oh!' said he, with great earnestness, 'righteousness! I have no righteousness, nor any thing to trust to, but the blessed Jesus, and his merits.' Pausing awhile, he proceeded, 'There is something within me which keeps me from despairing, I dare not despair, although I have as much reason to despair as any one; were it not for him who shewed mercy to the thief upon the cross. The thief upon the cross, and Peter who denied his Master, are much before me.' Being advised to trust in the Lord, he replied, 'I have none else to trust in.' 'Oh!' said he, 'the Saviour, he is the way, and there is no other; I now see there is no other; Oh the Saviour! I have done too much against him; and if I live I hope I shall be able to let the world know it, and that in many respects my mind is altered. But I dare not make resolutions.' His brother mentioning former times, and the days of his youth, in which they frequently conversed

about,

about, and were both clearly convinced of, the necessity of inward and experimental piety, he answered, 'I was then very deficient, but I have since been much more shaken.' Visiting the sick in a formal customary manner being represented as unprofitable, he replied, 'Oh! it is not a time to be solicitous about forms! Here is a scene indeed, enough to bring down the grandeur of many, if they could see it. I buoyed myself up with the hope of many days.' Recommending him to the great object, Christ within, the hope of glory, to which his mind was measurably turned, his brother seemed to withdraw, on which he clasped his hand, and took a solemn farewell.

He continued in mutability about two days longer, altogether in a calm and rational state. About twelve hours before his decease, his speech much faltered; but by some broken expressions, it appeared that the religious concern of his mind was continued.

On the 12th day of the Twelfth month, 1783, he departed this life, in remarkable quietness, without sigh or groan; and was buried in Friends burying ground, at Ratcliff, on the 18th, being nearly fifty-four years of age.

A short Narrative of ISAAC SHARPLES, late of Hitchin, written by himself sometime before his Decease : to which are added, some of his Expressions a little before his end.

BEING now about the 80th year of my age, it is in my mind to leave some few hints of the Lord's tender dealings with me from my youth to this time, for the information and encouragement of those I may leave behind me. I was born near Prescot in Lancashire, about the year 1702; my parents, William and Phebe Sharples, being members of that meeting. My mother died about three years after, leaving six children, who, by her removal, were subjected to much hardship. My father, for want of keeping his place, forfeited his unity with Friends, by which the family became dispersed, and none of us continued in the society.

When I was about twelve years of age, by the persuasion of some of my father's relations, I was sprinkled at Ormskirk; from which time I continued to frequent the publick worship, until I joined Friends. At about fourteen I was placed out apprentice to a taylor, where I suffered much; but my master, to whom I was bound, not having sufficient employment for me, after I had served about half my time, turned me over to a friend for the remainder of the term, whereby I got some relief. And in this family they would often be

L speaking

speaking of my mother, who was esteemed a valuable friend.

Having now frequent opportunity of being in friends company, and observing their regular lives and conversation, it gave me a secret liking towards them; but looking upon myself to be a settled member of the established church (so called), and there being most liberty for worldly indulgence, I endeavoured to satisfy myself in that way as long as I could; being often strongly tempted by youthful lusts after the common evils that are in the world; yet I was mercifully preserved from the grosser part thereof. At length it pleased the Lord, who had long followed me by his secret rebukes, to break in upon my soul by his powerful love, and awakening visitations, to shew me, that was not my rest, because it was polluted. My present state and condition being now clearly laid open to my views, by the light that shined into my dark heart, I saw sin to be exceeding sinful, and that it was that which separated me from my God, and caused him to withhold good things from me. I was also favoured to see my great loss of time, and neglect of duty, and how far I was behind in my day's work: for although the Lord was pleased to wink at the time of ignorance, yet now I found his call and command was to repentance, and amendment of life. And when I set my heart to seek him, I met with great inward opposition from the world, the flesh, and the devil, who assaulted me with
manifold

manifold temptations. But for ever magnified be my gracious God, he made good the saying of our blessed Saviour, "My Father is greater than all, and none shall be able to pluck you out of my Father's hands." Thus, although I was like one cast out and forsaken, and in great measure destitute of those natural advantages many are favoured with (my education being low), yet, in this state of weakness and ignorance, the Lord took me under his care and protection.

When out of my apprenticeship, having but few friends or relations that took much notice of me, I concluded to travel in the way of my trade, and went to London, where I worked some time. Afterwards I proceeded westward by way of Oxford, Cirencester, and Bristol, intending to travel through the western counties, and return again to London. But I had not gone far from Bristol, before kind Providence, watching over me for my good, mercifully interposed, directing my way in his wisdom; he was pleased to put a stop to my roving mind, and to convince me of the truth of that saying, "It is not in man that walketh to direct his own steps."

Meeting with employment in my trade in the county of Somerset, and being convinced of the blessed Truth, I settled amongst Friends, and continued in that part of the country some years; when, about the year 1724, my mouth was first opened in the work of the ministry at a meeting at

Claverham in the said county, which I attended for some years, before I went much abroad. After my stay here about twelve years, I entered into a married state with Esther Thurston, of Thornbury in Gloucestershire, widow, where I then settled. We lived together in true unity about five years, when she was removed from me by death. During my residence here, the Lord laid a concern upon me to pay a religious visit to divers northern counties, and Scotland, also South and North Wales, with which I acquainted my friends, and having their concurrence and certificate, I set forward, endeavouring to look with a single eye to my good guide, who was pleased to enable me to perform this service to my own comfort, and the satisfaction of my friends: for which, and for his preservation and care over me every way unto this time, I bow the knee of my soul to my gracious and merciful God. Although I sometimes set out in great inward poverty, yet I was secretly supported by an invisible hand, that I could truly say, the Lord was my shepherd, and bountifully supplied all my wants, so as many times to make my cup run over, filling my heart with his love; that I can now say, What shall I render to the Lord for all his benefits, who has been my morning light, and I humbly hope will be my evening song?

After this journey I continued at Thornbury about five years longer, visiting the meetings of my friends in most of the western and northwest counties,

ties, as the Lord was pleased to open my way. And about the year 1743, a concern was laid upon me to visit the principal towns in the county of Devon, where there were no friends; and notwithstanding the undertaking looked difficult and arduous, yet as I was preserved in a faithful obedience to the Lord's requirings, he who put me forth was pleased to go before me in such a manner, that notwithstanding it was sometimes attended with very close exercise, yet through his divine assistance I was enabled to perform this service to a good degree of satisfaction, and to meet with no opposition; except in one place from an angry priest. At several towns I had meetings in the streets and market-houses. I afterwards went into Dorsetshire and Hampshire, and passed over the Isle of Jersey, in company with my friend Jeremiah Waring.

1744. This year I visited Ireland.

1745. Visited several western counties as far as Cornwall, and the circular yearly-meeting there.

1746. This year I entered a second time into a married state with Mary, daughter of Joseph and Mary Ransom, of Hitchin in Hertfordshire, where I then settled. She has been a true helpmeet to me, we having now lived together in great unity about thirty-six years.

After my marriage I visited most of the counties of England and Wales, at different times, as the Lord was pleased to open my way, and enable

me for it; through all which I have to acknowledge with thankfulness to my God, in whose service I went forth, that I lacked nothing, but was wonderfully preserved and supported; yet have nothing to glory in but that arm that was made bare for my help, and have done no more than was my duty to do. I have had many publick services in barns and other places, where there were no friends settled, and have attended many marriages and burials not herein particularly noticed: and under an humbling sense of the Lord's goodness, I can now look back with satisfaction and thankfulness to him who has enabled me so far to do my day's work in the day-time; and am now favoured in my old age to drink of that rock, out of which flow the issues of life; so that now, through his merciful aid, I can set up my Ebenezer, and say, Hitherto the Lord has helped me.

I was called into the vineyard when young, and have ever since found work enough to do, either in digging, watering, or pruning: it not being a time for slothful servants, nor will it do to put that candle, which has been lighted in us, under a bed or a bushel. The Lord did not find me out amongst the wise and prudent of this world; but he took me from the stones of the street, where, in his wisdom and goodness, he has often raised up children to Abraham. I have now to rejoice my day's work is so near a happy close, having now
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only patiently to wait my appointed time, until my change shall come.

Here ends the account our dear friend gives of himself: what follows is extracted from the testimony of Baldock monthly meeting concerning him.

When, through the infirmities attending old age, he was rendered incapable of going far from home, he diligently attended his own and neighbouring meetings, frequently appearing therein in short but lively exhortations, endeavouring to stir up the minds of friends to a faithful attention to their duty. He had a spirit of discerning beyond many, and an excellent gift in the discipline of the church, having a clear sight of the insufficiency of the outward form, without the influence of the divine power to support it to edification. His ministry was plain and powerful, often reaching the witness of truth in the hearts of his hearers.

In supplication he was inward and weighty, an awful solemnity covering his spirit, whereby he was frequently favoured with near access to the throne of Divine Grace.

An innocent cheerfulness, tempered with gravity, adorned his conversation, and his conduct was a pattern of meekness, moderation, and love, which gained him general esteem. Thus persevering in true watchfulness, the language of the apostle (which he was known frequently to repeat) may be truly adopted concerning him, "Our rejoicing
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is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

In his last illness, being sensible his end was approaching, he expressed himself after this manner:

I feel my natural faculties fail much; I desire to be content with the Lord's will, and to wait all the days of my appointed time, until my change shall come; and it is pleasant to think I draw so near the end of my race, and can now set up my Ebenezer, and say, 'Hitherto the Lord has been my shield, and exceeding great reward.'

At another time a few friends sitting by him, he said, 'I find my body advancing apace towards its dissolution; but death is no king of terrors to me, I hope I shall be ready for my final change: and although our meeting in this place is but small, it affords me a secret satisfaction to see the forming hand at work in some of our youth, and that they are measurably called into service; which I hope they will give up to. The world, and the things of it, has lain too near, and hurt the growth of some who might have made further advances, had they not been hindered thereby.'

He was favoured to feel very little pain, his complaint being a gradual decay of nature. He kept his bed about two or three days, during which time he said but little, although he seemed quite sensible to the last. About an hour before his end
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turned himself in his bed, and seemed to fall into sleep; departing quietly without sigh or groan, the 18th day of the Fifth month, 1784, about the eighty-second year of his age, and a minister about sixty years.

Thus, our dear and worthy friend, after a long and well-spent life, finished his course, and we doubt not, hath entered that glorious immortality of rest and peace prepared for the righteous. His remains were interred in Friends burial ground at Hitchin the 23d.



JOHN FISHER, of Youghall, being taken unwell, and his disorder increasing, he had two friends called up early on Second-day morning, the 14th of Second month, 1785, to get his will made, and to give some directions about his affairs; which, when done, he seemed to give himself up, and lament leaving his poor wife and children. A friend asking him about the state of his mind, whether he had any uneasiness that way, he answered, 'Indeed he had, and would not conceal it: and bewailed his neglect while health was afforded, to make the necessary preparation, for such a time as that; and an uneasiness on the latter account increasing, he dropt many expressions,

sions, lamenting his backwardness in duty. He also particularly regretted losing his father so young, and the want of the tender tuition of a religious mother; which if he had been favoured with, he thought he should have done better; that he had not been undutiful to her; nor did she want natural affection to him; yet he plainly saw he had been left too much to himself when young, and kept a stranger to his best friends, whom he said he did not know till lately; and spoke several times of his children, fearing they would suffer loss for want of his care, if he should be removed from them; recommended the care of them to some friends then present; and repeatedly desired that they might be brought up in plainness, as it was his choice to have them decent and plain.

On Fourth-day morning he was earnest to have a doctor sent for, who had attended him and was gone to the country, after which he appeared to be more alarmed and uneasy at his own state, said, 'It was sounded in my ears,' "Set thy house in order for thou shalt die, and not live;" and continued in great distress for some time. Being desirous to see as many of his relations as were in the house, several were called to him. When they came he said, 'My dear friends and relations, I love you in the bowels of affection, and have called you to tell you that I am summoned to appear before the great Judge; I have been negligent in my duty, and desire that you with me may beseech him to have mercy

mercy on me ; I have a ray of hope that he will admit me into some corner of his kingdom. The doctors coming in, interrupted him, and he said, ' I had rather they would let me die in peace, I hoped to have a comfortable little meeting with you ; but perhaps we may have it when they are gone ;' after which he still seemed in great distress, and on friends coming into his room, he said to several of them, with a voice that denoted much uneasiness and fear, that he was going before the great Judge ; and uttered many things, lamenting his backwardness in duty, and neglect in seeking an acquaintance with God. He desired friends present to retire inward, and pray for him ; and after a short pause addressed himself to one, and asked what he thought of him, desiring he would speak his mind ; who answering that he did not then find any thing particular to express further than a desire to seek for mercy and peace for him, which he had a good degree of hope, he would attain ; he answered, ' That is what I want, and not life,' and added, ' that gives me some ray of comfort,' and asked again, whether he did hope it for him ; going on in prayer and earnest entreaties to the Lord, several times requesting his friends to pray for him, he was recommended not to look too much for, or depend on their prayers, but to look to the Lord, he answered, that was quite his mind, his dependance was on him alone, and on his dear Son. On his uncle's coming into the

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the room he said, 'I am going before the great Judge, which is a serious thing; and lamenting his state much as before, said, that if he had submitted to his dear uncle's advice, it would have been better for him; but yet he apprehended his uncle did not use as much authority over him as he might have done.

Several friends coming into his room, he lamented his state much as before, and seeming to be in a great strait, said, that he was not yet without a ray of hope; and after many more expressions and fervent prayers, said he had a good degree of hope, that he should be received in mercy; and after a while, came to say, he had a well-grounded hope, and that death would be no king of terrors to him; that this was a glorious day to him, the most glorious he had ever seen; that he had a wonderful kind, merciful Master, beyond what he could expect, and that he could sing for joy of what he then felt of God's mercy; 'But,' said he, 'warn all not to trust to that, by neglecting and trifling away their time;' with many more sweet and comfortable expressions. He also begged his wife to resign him, adding, 'Charge the rich in this world, that they be not high-minded, nor trust in uncertain riches.'

His voice growing strong, it came to be raised almost to a melody, with prayers and praises to the Lord for his merciful dealings to him, in sparing him that day. He said, the Lord had lifted up
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the light of his countenance on him, which was indeed beautiful, and that he had a hope, a well-grounded hope, that he should find mercy; and, at many times after, expressed a desire of being released, and asked his friends present to pray that he might be taken away.

On seeing his nephew come in, he called him, and gave him much suitable advice and caution, desiring he would leave off some superfluities, and not be ashamed to do so, and say his dying uncle bid him; who he knew loved him well, and that he should never be sorry for it. He recommended him to mind and submit to Friends' advice, and not do as himself often had done, when he got good advice, let it in at one ear and out at the other; adding, that the last friendly visit was very beneficial to him, that he had treasured up some hints he got (which seemed to be in particular a solemn warning to prepare for the time then approaching), and said these were the right sort of visits, and not those of the world.

He had his sister called, saying, his love to her was strengthened. When she came, he said, 'My dear sister, I believe I was sent back with a message to thee in particular, to shake thyself from the filth of the earth; rise up early and work, lose no time, do not be deceived as I was many times.' In particular, he advised her to the constant attendance of meetings, and not to miss those on First-day afternoon, nor week-days.

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On seeing his wife much afflicted, he said to her, 'My dear Mary, did not I desire thee to be strong? Be strong in the Lord, for he is good and kind.'

He shewed much satisfaction at seeing so many of his friends and relations about him; and recommended them not to neglect or despise the day of small things, as he too much had done.

His mother, having died the evening before, and lying dead in the house, he said, 'My friends, you are come to the house of mourning, death below stairs, and death above; but it is a joyful day to me.' At another time he said, 'Dear uncle, I have had a precious meeting here to-day.'

He repeated advice several times to friends to live in love and unity, and to avoid all breaches, saying, 'It is a beautiful thing for brethren to dwell together in unity;' and that he thought it made something towards the unity of the brethren hereafter, and was a mark of the Master's. A physician coming in, and offering him his hand, he answered, that he had no occasion for him; that he was near going, and was very easy and well; and that this was a glorious day to him, far the most so of any he had seen in this life; describing the Lord's goodness and merciful dealings with him.

His wife being present, he said, 'I think it was divine wisdom that led me first to see her, in goodness to me, as she proved a blessing to me; and I

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do not doubt but she will be blest.' He recommended her to the kind care and attention of his friends, and said he had a hope that his children would be preserved; and that the great Master would take them under his care; desiring his wife again to be strong, and take what was to come with cheerfulness.

He advised friends to give no sleep to their eyes; till they have found an acquaintance with God; and said, 'This is a warning from a tongue you did not expect; but a new song is put into my mouth, even a song of praise. Oh that I had a tongue that could ring through the streets; beware that you do not attribute these sayings to me, they were never bred in me, they are all from the great Master; he can make the stones of the street speak, and I am one of them.' After some time he said, 'My outward man grows weaker, but I perceive my inward man to grow stronger,' and he rejoiced in the Lord's goodness.

To a young man, not of our society, he said, 'I am glad to see thee, and am obliged for the trouble thou hast taken. There is something good about thee; I believe thou art well inclined, but, like many others, willing to go on in the old beaten track; but when thou feels any of the inward breathings of truth, or its discoveries, attend thereto, for I know thou hast a sufficiency of it to begin upon, in order to make a good ending.'

To his sister's husband he said, 'I have loved

thee as a brother, and I know thou art an honest man, and hast something good in thee ; but there is also something of shame. Remember if thou dost not acknowledge God before men, he will not acknowledge thee.'

After a while, his wife being so full, that she gave a little vent to her grief, he said, 'Keep silence;' and repeated, 'keep silence before me, O islands, and let the people renew their strength.'

On seeing a religious, inoffensive man (one of his friends) come into the room, he called out, 'O, John, I am glad to see thee. There is one,' said he, 'that has minded the day of small things;' and he spoke something of the Lord's goodness to himself; and how well it was with him.

To a servant of his he said, he hoped he would be faithful to his mistress; and recommended him, and all of his profession, not to trust to the priest, or the ringing of a bell, to do the work for them, but to seek for themselves; that whatsoever was to be known of God was made manifest in man; and, blessing the Lord, said, he had not sent bishop or priest to him to touch him, or engage his attention; but had come and touched him himself, and done the work for him.

On speaking to a friend about the want of regularity in some of his accounts, by which he thought his family would sustain loss, he said, it was no wonder these accounts should be neglected, when he had neglected his own great account.

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He afterwards uttered many sweet expressions, a few of which, that could be remembered, were as follow:

‘It is better to be here, though in the house of mourning, than in the house of rejoicing. O Lord, as I have found thee, I will not, I intend, let thee go.’ ‘O beautiful is his countenance! He hath lift up the light of his countenance on me, and it is beautiful indeed.’

On hearing the clock strike six, he said, he had lived twenty-four hours longer than he expected; and that it was the most glorious happy day, that ever he had; and though he greatly regretted putting off the work so long, yet he rejoiced in the Lord’s goodness, and hoped in that twenty-four hours he was enabled to find acceptance, as well as if he had been in the front of the battle. He also exhorted others not to trust to that, but to begin early; saying it is a fine thing at such a time to have nothing to do but to die, and that it was the Lord alone that did the work for him.

He signified his satisfaction in being, in a good degree, preserved in resignation since the beginning of his sickness, and that he had not used any angry expressions to those about him, nor in word or thought murmured at the great Master.

He lamented the pride and vanity of foolish people, in spending so much time and pains to deck their poor bodies, an example of the vileness of which, he thought was in himself; and said, ‘I believe I am thus strengthened for some good pur-

pose for your sakes, and wish you may attend to the advice of a dying friend, and think of me sometimes, that there was such a one. I am going but a little before you.'

To a friend he said, 'I remember thou gave me some advice several years ago, which was good advice, though I did not then think it so, nor did thou speak it to me as thou should have done; yet I have often thought of it since, and believe it was of use to me.'

To his wife he said, 'I don't belong to thee, nor thou to me, now. It is a great mercy that this was not the sickness or death of a day or two, for I was not ready; but since this warning, think I was not idle one hour.' He also said, 'I have been enabled since my sickness, to give up wife, children, and all, and set no value on them, in comparison of what is before me.'

The doctor, that was sent for, having returned from the country, when he was informed of it, (his dependance and expectation being taken off from such helps, and even from the desire of life) he said, 'Give my love to him; I have no occasion for him now:' but on a relation expressing a desire that the doctor should see him, as he was sent for, he consented, and was likewise prevailed on to consent to the putting blisters on his legs, which were exceedingly troublesome to him for two days; and caused a severe conflict, which himself, and those about him, much lamented, after the fine, easy
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state of mind he had before attained. He said he thought they delayed his passage ; and that, but for them, he would have been in his Master's house before ; and often prayed to be enabled to hold out to the end, and that his faith might not fail. .

When he observed the light appear on Fifth-day morning, he desired to be kept quiet that day, as he must mind his own business ; and not to let many come to see him, lest he should be disturbed, or in any thing miss the mark.

Sixth-day evening, by his own desire, there was some blood taken from him, after which he lay more composed, and, turning himself, said, ' Come, who knows, but I may get a little of the great Master's company now, before I go : ' and after awhile, said, ' Never fear ; never fear ; I hope all will be well. '

He said, the Lord had greatly favoured him many times, when none knew it but himself, though he had too much neglected it ; that he had an evidence that the kingdom of heaven was open to receive him.

That night, being very uneasy, he many times prayed to the following purpose : ' O thou most gracious and merciful God, help me ! O ! leave me not in the hour of trial ; O, my God ! help me, and be with me, and grant me patience. '

To a friend, a little before his departure, he said, ' The sting of death is sin, and that is, through the Lord's goodness, taken away from me. '

Third

Third-day afternoon, the 22d of Second month, 1785, he quietly departed with a composed countenance, aged thirty-three years. His remains were interred in Friends grave-yard, the 25th of the same.

ROBERT WALKER, of Gildersome, in Yorkshire, was educated in the profession of truth; and being favoured with the visitations of Divine love in his youth, was, by yielding obedience to its heavenly teachings, redeemed from the follies and vanities incident to youth, and gradually fitted for being an useful instrument in the church. About the year 1751, he first appeared as a minister, in much brokenness of spirit. He kept mostly to meetings about home, till the year 1756, when his heart being enlarged in gospel love, with the concurrence of Friends, he visited, at different times, most parts of this nation, and Ireland; and in the year 1773, was engaged in a general visit to the meetings in North America, and laboured among them in much fervency of spirit; and being favoured with a sense of the approaching troubles in that part of the world, delivered many faithful warnings, suitable cautions, and instructions, greatly to the encouragement of the upright hearted.

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PIETY PROMOTED. 141

He was much devoted to the Lord's service, of an humble mind, and exemplary upright conversation, accompanied with innocent cheerfulness; was properly concerned that his temporal affairs might be conducted reputably; and was greatly esteemed by Friends and others.

The exercise of his gift in the ministry, was attended with a striking and persuasive simplicity, and being in the demonstration of the Spirit, carried its own evidence with power to the hearts of the people; directing them from all outward dependance, to the everlasting foundation, Christ Jesus, the rock of ages.

With a mind replenished with love, he engaged in a visit to the meetings of Friends in London, and some of the southern counties; and was favoured to perform the same, in which he expressed he felt great peace; but the gravel, and other complaints, increasing upon him, he retired to a friend's house at Tottenham, and attended the meetings there on the First-day following, being the last publick meeting he was at, and in which he bore a living testimony.

During his sickness he was mercifully preserved in a tender frame of mind, and expressed himself thus: 'I have seen my way into London, but not back, but am quite resigned to the Lord's will: I have laboured honestly and uprightly in my great Master's cause, and have peace; I am gradually sinking away; I desire some of you, if I should be removed,

removed, to write to my wife, and remember my very dear love to her, and my children. It will be a close trial to them; but it will be well with me, and it is my earnest desire for my children, far above all other considerations, that they may seek the God of their father.'

He desired his love might be remembered to friends in the North; and said, 'I have looked towards home with a degree of anxiety, but it was soon taken away, and I now feel my mind quite easy, and resigned to the will of him who has been with me all my life long, and who knows what is best for me.'

At another time he said, 'People might think of putting off repentance to a dying hour; but what should I do now, if I had my peace to make: it is enough to bear the afflictions of the body:' and added, 'O Lord, preserve me in patience, to wait thy time.'

To a friend going into the room, when he had been in great pain, and requesting to stay with him, he said, 'Thou may go to thy rest; leave me to my Maker, who knows what is best for me; all will be well; if I be restored, I hope it will be for his service.'

To a friend, who expressed some hope of his recovery, and said, that his removal would be a great loss in these low times, he said, 'A stripping time must come, and it will come, to take the dependence of men from each other;' and he expressed that

that it had often been the fervent exercise of his mind, that the Almighty would be with him in his concluding moments.

The morning before his departure, taking a solemn leave of those about him, he said, ' Weep not for me, I am going home ; and shall be gathered as a flock of corn fully ripe : ' begging to be preserved from murmuring till his change should come, which, he said, would be a glorious change to him.

Thus, in a sweet frame of spirit, being sensible to the last, he departed this life, at the house of Thomas Phillips, at Tottenham, the 24th of the Ninth month, 1785, aged about sixty-eight years, and a minister thirty-four years.

His corpse was carried to Devonshire House meeting house, London ; after which it was interred in Friends burial ground, near Whitechapel, the 29th of the same.

REBECA SUMMERS, wife of Thomas Summers, of Horsham in the county of Suffex, was visited with a painful illness, which continued on her for about two years before her decease. She bore it with exemplary patience, having been all her life remarkable for the meekness of her spirit, and innocence of her conversation ; a sincere lover
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of her friends, a diligent attender of our religious meeting when her health permitted, an affectionate wife, a tender parent, and a kind neighbour; and of a remarkable forgiving temper to those from whom she had received injuries. Nevertheless, towards the conclusion of her time, she was very low and poor, and unsatisfied about her future state; which her husband tenderly observing, said to her, that however the Lord's favour and acceptance might be hidden from her, he had no doubt but it would be well with her, if she was now removed; and expressed his fervent desire, that it might please the Author of all good, to make known his love to, and acceptance of, her, before her removal hence; which desire seemed fully answered.

She frequently said, 'Oh merciful Father, if it please thee, cut the thread of my life, and let me dwell with thy peaceable ones; yet not my will but thine be done.' At another time she said, 'O merciful Father, which art in heaven, thine is the kingdom, the power, and glory for ever:' again, 'Hallelujah to the Lamb for ever.' Being lifted up in bed, she bowed her head, and said, 'My soul is reverently bowed down, I trust, under a sense of the Lord's mercy and goodness.' At another time she audibly and fervently said, 'I am upon the banks of deliverance; I shall dwell with my merciful Father to all generations;' adding, 'it's of

no merit in me.' She also frequently said, 'Come, sweet Jesus, come.'

She was favoured with her wonted understanding; except at some intervals, for about three days before her departure, she was somewhat wandering; yet not so as not perfectly to know those about her; and at times as clear and collected as at any time during her illness; by which she felt to the utmost the excruciating pain of body; but evidently partook of that which the eye of man has not seen, by which she was sustained through all; for, desiring to be lifted up in bed, not long before her end, those about her intimating a fear it might be too much for her, she answered, 'What matters it whether I sit up, or lie down, if I die in the arms of my Redeemer?'

Seeing her sister grieve, she said, 'Dear sister, do not do so, we shall meet again.'

A little time before her end, her speech failed very much, yet her senses seemed evidently clear; for on being asked what should be done for her, she said, 'Pray without ceasing;' and indeed it appeared to those present, her practice at that time.

She departed this life the 13th of the First month, and was buried the 16th of the same, in Friends burial ground at Plestow near Capel in Surry.

ISAAC WILSON, of Kendal in Westmoreland, was the son of Anthony and Dorothy Wilson, of Highwray near Hawkshead in the county of Lancaster, by whom he was religiously educated; and being favoured with an early visitation of Divine grace, and being obedient thereto, he was preserved amidst the various temptations and allurements to which youth is exposed.

Having with fidelity served his apprenticeship in Kendal, he settled in business, and married Rachel, the daughter of John and Deborah Wilson, of the same place; to whom he was united in a mutual engagement for the promotion of truth and righteousness, and the welfare of his family, particularly in their best and endearing interests; in his conduct towards his children, beautifully uniting the authority of a parent, and the familiar persuasive influence of a friend. His wife (of whom see an account in this collection) was much engaged from home in the cause of truth; and though the separation was a close trial to him, yet he freely gave her up, encouraging her to follow the pointings of duty; being sensible that obedience to Divine requireing bring peace, and an increase of light and strength.

Although he was zealously concerned for the support of our Christian testimony in all its branches; yet his zeal was so tempered with charity, that he retained the esteem of even the unfaithful.

faithful. A care rested on his mind to preserve love and unity, and where any breach appeared, he laboured to have the occasion timely removed; and also was much engaged to give private admonitions.

About the fortieth year of his age, he was concerned publickly to testify to the efficacy of that Divine principle which had been the guide of his youth; in the exercise of which duty his labours were edifying, and he was lively and fervent.

Although his family was large, and his engagements of a publick and private nature many; yet he so ordered them, as not to interfere with his religious duty, being engaged constantly to attend meetings both for worship and discipline; frequently attended the yearly meeting in London; and, in company with other friends, visited the monthly and quarterly meetings of Friends in Ireland, Scotland, and some parts of this nation. His disposition was hospitable and charitable; his conversation was informing and edifying, accompanied with affability. Being of sound judgment and integrity, he was often applied to by friends and others, for his advice (which he freely communicated), and to be an arbitrator in differences, by which means he contributed to the peace of many families. And notwithstanding his industry, for the support of a numerous family, he was earnestly and constantly concerned to limit his pursuits in number and extension, agreeably to the circumscribing rule of Truth.

Having been thus diligently concerned, through

Divine assistance, to fill up the religious relative and social duties of life; he experienced the gracious power that had been the stay of his youth, and a support under every trying dispensation of Providence, to be his evening song, and a staff to lean upon in declining age.

The two last years of his life he was much tried with indisposition; but the following expressions shew the situation of his mind, which he delivered the day before his death, in the presence of some of his children, with great power and energy, though under much bodily weakness, viz.

‘I know not how it may be; I may remain with you awhile longer, or be removed at this time; but I am easy as to the event. If, at times, I breathe a sigh, or a groan, it is not from a troubled mind. I feel no weight upon my spirit; but all seems clear. The world, and all that is in it, are nothing to me; and though I have been tried with pain of body, and deep inward poverty; yet now the Divine presence is near, and I am thankful to feel I am not forsaken; the Lord has been with me all my life long, and poured down of his blessings upon me: and he will, my dear children, be with and support you, if you are concerned to seek him. Oh the matchless loving-kindness of our God! The tongue of men and angels is too short to shew forth his praise.’ And, after making a kind of melody, which cannot be expressed, he sweetly added, ‘Peace! Peace! Peace!’

Thus,

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Thus, with a well-grounded hope that his day's work was finished, he died the 18th of the Eighth month, 1785; and was interred in Friends burial ground, at Kendall, on the 23d of the same, after a large and solemn meeting held on the occasion: aged seventy, having been a minister thirty years.

KEZIA MERRYWEATHER, wife of John Merryweather, of Ringwood in Hampshire, was the daughter of Benjamin and Elizabeth Evens, of Woodbridge in Suffolk; who were careful to train her up in a godly conversation, which was blessed to her, for she gave early proof of an attachment to virtue. After her marriage it pleased the Lord to permit weakness of body frequently to attend her, which, at length, terminated in a settled decline. In the course of her illness, she gave good advice to divers who came to see her; dropped many comfortable expressions; and was preserved in much patience and resignation.

Her husband and sister being with her, she expressed to them, 'I would not have you sorrow as without hope; Oh, what a difference there is between those who have endeavoured to come up in the path of duty, and those who have followed lying vanities, when they come to such a time as this.

Now I know the difference. When I first felt that I was taken for death, I seemed to have a little fear; but it was soon removed, and now I long for it. Oh! how I long to be in the full enjoyment of what I now feel: Lord, hasten thy messenger, if consistent with thy will. I believe the Lord, who has been with me in six troubles, will not forsake in the seventh.'

Her husband going into her room about two hours before her departure, she said, 'My dear, I sent for thee, to see thy poor dying wife; but I would not have thee hurry thyself, but come and sit down by me; I feel so comfortable, I cannot express it; no pains; only cold!'

She soon after prayed to this effect; 'Oh! Lord, thou hast been a gracious God to me; be with me at this time; and, if it be thy blessed will, grant me an easy passage from this troublesome world, to the mansion of rest; where all sorrow is at an end, and all tears are wiped away.' Soon after, 'I feel so sweet and easy that it does not seem as though I could be dying; if I am, it is a mercy I cannot be sufficiently thankful for: I did not think it possible for one in such a situation to be so easy.' On the apothecary coming in, and asking how she did, she answered, 'Very comfortable; waiting to go to rest; which I believe will be soon.' Soon after, desiring to be turned on her right side; she said she would have a little sleep, and then go to rest; which she did, lying as in a comfortable sleep,

sleep, about a quarter of an hour; when, awakening, she breathed a few times, and expired, without sigh, groan, or struggle, the 29th of the Ninth month, 1785, aged twenty-eight years; and was buried in Friends burial ground, the 6th of Tenth month following.

JUDITH HILL, wife of John Hill, late treasurer of Ackworth School, was the daughter of Andrew and Judith Leaper of London, who educated her in the profession of the church of England; and brought her up in the practice of dressing, singing, dancing, and other vain customs of this degenerate world, which she was often made uneasy with; and about the twenty-third year of her age, her understanding being farther enlightened, she gave up in obedience to the visitations of Truth in her own mind, joined in profession with Friends, and became a diligent attender of their meetings; and, under a sense of duty, declined the customs of the world in speech, dress, and deportment. It brought much suffering upon her from her parents, especially from her mother; but, being supported by that Divine power, that had convinced her judgment, she bore with much patience the reproaches which it was her lot to be tried with,
which

which resignation was attended with peace; and in time she experienced the regard of her near relations, her mother expressing great satisfaction and full reconciliation with her. After her conviction she entered into a married state, and having in time a numerous family, she was concerned to educate them religiously.

In the year 1779, a suitable friend being wanted to superintend the institution of Ackworth, on its being proposed to her husband, he, after due consideration, engaged to go and reside there; and she occupied the station of mistress of the family.

About a year before her departure, her health gradually began to decline, and the last three months of her confinement, she underwent great bodily affliction; but was enabled to endure it with exemplary patience and resignation to the will of the Lord, whom she found to be her abundant support.

In the fore part of her illness, one night being seized with a fainting fit and much pain, her husband, daughters, and some others, being present, being a little recovered, she expressed herself as follows:—‘How it may please the Lord to deal with me I know not, but if he should be pleased to remove me this night, I am fully resigned to his Divine will, come what may. I can truly say, I have not desired for myself or children, either riches or length of days, but that they might be nurtured in the fear of the Lord, and inherit a portion

in the blessed Truth.' At another time, her husband questioning with her, Has thou any word of comfort for me? After a short pause, she answered, 'How it may please the Almighty to order it concerning my life, is at present hid from me; but this I know, the Lord brought us together, and hath supported through many deep trials and afflictions. When I have to look back to my childhood and education, I have cause to acknowledge with great thankfulness, that his preserving hand, in the time of ignorance, kept me from joining with the many evils and temptations which were in my father's family; when greater light and understanding were given, I gave up in obedience thereto; and now, on a strict search, find nothing stands in my way to eternal happiness.'

When she drew near her end, among other expressions she said, 'I hope and believe, when the Lord is pleased to remove me, to be favoured with a place in his glorious mansions. I can truly say if I die now, I die in peace with all men. I have not done many mighty acts, or been a conspicuous character in the world, nor have I desired it; but, I hope, endeavoured according to knowledge, to live up to what was manifested to be my duty.'

The morning before she departed, her daughter hearing her speak, thought she had wanted something, and went to her bed-side, she said, 'Didst thou not hear me, I said the sting of death (which is sin) is taken away. The pale horse and his rider will

will have no victory, for the guardian angel of the Lord's presence encompasseth about.'

After expressing that her time here was near closing, she desired to see her husband and children, and took a solemn leave of them, with some tender exhortations and remarks; signified that her mind was covered with the universal love of God; and added, 'I feel my little strength weaken apace, but my faith in the Lord grows stronger and stronger; I have a firm hope, and an unshaken assurance of entering everlasting happiness. A solemn pause ensued; then she broke forth in manner following; 'Awful, solemn, silence, how comfortable, it has been refreshing to my mind at this time. O seek after it, dear children, keep low and humble, for all that is exalted shall be brought down; yea, the sturdy oaks of Bashan, and the tall cedars of Lebanon will the Lord lay low.' Then taking her husband and children each by the hand, she kissed them, bidding them Farewel, farewel in the Lord.

She quietly departed this life without sigh or groan, the 26th of Tenth month, 1785, aged near sixty years; and was interred the 30th of the same, in Friends burial-ground at Ackworth in Yorkshire.

THOMAS

THOMAS ROSS, of Wrightstown, in Bucks County, Pennsylvania, having, with the near sympathy and unity of his friends and brethren, come over to this nation, to pay a religious visit to friends here; arrived a few days before the yearly meeting, 1784, which he attended; and afterwards visited Ireland that summer; and, on his return, joined his friend John Pemberton, of Philadelphia, in visiting the quarterly meetings at Woodbridge and Norwich, and proceeded forwards to Lincoln, York, and by Durham, into Scotland; where they had many meetings among those of other societies, which were generally large and satisfactory; but his bodily indispositions increasing, he was under the necessity of resting at sundry places; and, taking a few meetings by the way, he reached York the 2d of the Eleventh month, 1785, and attended their monthly meeting the day following, which was the last meeting he was at. During the course of his travels, his religious labours were truly acceptable to Friends, and well received by others; for having an especial eye to the putting forth of the Divine hand, his ministry was attended with living virtue and deep instruction; and though not in the words which man's wisdom teacheth, yet in godly simplicity, and with a zeal becoming true religion.

In meetings for business, he was particularly serviceable; his remarks being mostly short, pertinent, and very instructive; exciting to a steady attention

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to divine council, in the transacting of our Christian discipline, and therein to exercise true judgment, without partiality and respect of persons.

During the course of his illness, he was preserved in an heavenly frame of mind, on every occasion dropping instructive council and advice to the friends, who attended on, and visited him; of which the following collection is but a small part. He frequently said, that he knew not why he was continued in such an exercised state of bodily weakness; yet doubted not but that it was all in wisdom, and for some good end; adding, it was not for the clay to say to the potter, ‘Why hast thou made me thus?’

Sitting in the family where he was, during the fore part of his illness, he expressed himself thus: ‘Dear young people, keep to your first love; the bridegroom of souls will not be unmindful of the bride, while she remains chaste; some of you, I believe, are espoused to Christ. O, the ardent desire which I feel for the youth! “Thy name is as ointment poured forth, therefore do the virgins love thee.”

The same day, ‘I have not sought mine own honour, but the honour of him who first drew me from my habitation, and have great reason to praise his name. One thing which inclines me to think my work may be nearly done, is this; that it never appeared to be laid upon me, to pay a general visit

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to England.' At another time, he said, 'O, the harmony there is in the Lord's family! "Ephraim shall not envy Judah, nor Judah vex Ephraim; nothing shall hurt or destroy in all thy holy mountain." Again he remarked, on his being under bodily oppression, 'I find no relief, but when I feel a revival of that, which is the healer of breaches; but that is not at my own command. My mind was last night much drawn out to my fellow-labourers; O, that they keep little! I have remembered that saying, "There are a few names even in Sardis, who have not defiled their garments;" and I hope there are a few in York. Dear friends, what a people we should be, did we dig deep enough; our lights would shine before men; we should be as the salt of the earth; how many, who have begun well, have had their garments defiled with the world, and are become like the salt that has lost its favour; these are as dead weights in our assemblies; so that the living are scarcely able to bury the dead. O, friends, keep to the Truth; for it shall rise above the heads of gainfayers.'

At another time; 'I could not be more at home any where; it revives me to see the children about me; I tell you, young people, the hardest thing I ever found in my passage, was, when I was right, to keep so. Oh, the desire I felt to get here! The love I feel for you, is like the love of Jonathan and David; it extends over sea and land; it is like the

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precious ointment; so that some can say with one formerly, "Neither heights nor depths, principalities, nor powers, things present, or to come, shall ever separate us from it." The least sun casteth a lustre, as the glorious luminaries in the outward creation; so that we may say, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints!" Again, "Commune with thine own heart, and be still;" this is doing business. Oh, how precious is Truth! it may employ us on the high way, and in our outward engagements. Dear friends, let us prize it.' Speaking to the physician, he said, 'The outward man grows weaker; yet inward support waxeth stronger and stronger.' The same day he said, 'It is a great favour to have a brook by the way! Oh, I see my way over all! It is like a foretaste of what is to come: "Blessed are the dead that die in the Lord!" When he breaks in upon us, it is like balm, "There is balm in Gilead." There are many not willing to go to the house of mourning; but there is occasion for it; it being high time to repair the breaches. I have thought for many weeks past, the curtain was near drawn; there seemed but few sands left in the glass; and yet I sometimes feel such a travail for Zion's prosperity, and the enlargement of her borders, that I am ready to think the day's work is not yet done; and at other times, I feel so feeble and weak, that

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all seems near over. The event I cannot tell, but am favoured to be resigned.'

At another time, 'Think nothing too near, or too dear, to part with, dear young people, to purchase the Truth. Your parents cannot give it you, though they may give you all they can. It is the Lord's prerogative. I have thought it was a great favour to have an education in the Truth; but I have been grieved to see many born in the society, like Esau, selling their birth-right. Be not ashamed of the cross, dear friends, deny Him not before men.'

Again, he added, 'Beware of lawful things; these lawful things are the strongest bait Satan ever laid for our society. Oh, these lawful things, they have hurt many. What a testimony would it be, if Friends were to shut up their shops on week days, to go to meetings, which ought to be the main concern; though many consider worldly things as such. When we have done all we can, we are but as unprofitable servants; we can add nothing to Him who is the fountain of goodness. Oh, that ocean of ancient goodness! I seem at times as if I was swallowed up in it. I have cause to be thankful, that I am favoured with a resigned mind, and have no will, either to live or die. O, Father, receive me into thy bosom.' At another time, 'Oh, my heart is knit to you, my friends; and to the seed which is in bondage in many hearts; and though you may have to go with it into the wilderness, yet be not discouraged.'

Feeling himself easier, and his mind favoured, he said, ‘ Oh, when he puts his hand in, as at the hole of the door, how does it smell of sweet myrrh. I hope I am not insensible from whence my help comes. He sometimes hides himself as behind the curtain, yet we must not awake or disturb our beloved until he please.’

Speaking on the general state of mankind, he said thus : ‘ Oh, how has my mind been oppressed, in observing that profaneness which abounds among the people ; many of whom draw iniquity as with cords of vanity, and sin as with a cart rope ; yet I have this satisfaction, that I have not failed to reprove many of those I have seen in this state ; and have often advised inn-keepers and others, to discourage all kind of wickedness in their houses ; my advice hath been generally received without gain-saying, and I have comfort in the discharge of this duty. Oh, the vileness of the land of Ireland ! Surely if any nation ever had occasion to mourn because of oaths, that has.’

Being under much bodily affliction, he said, ‘ How can one die better than in the Lord’s service ; for he has been indeed a wonderful Counsellor ; he has many times opened a way, when I could see no way ; he will never leave nor forsake those who trust in him.’ Again, ‘ It is a trying time, and yet, I believe, I have a well-grounded hope, of having done my duty. I feel no condemnation. O, dear friends, what a favour indeed, that we have
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an unction from above ! Keep to the Truth and its testimony, whatever may be the consequence, for it will rise over the heads of gainfayers.'

At another time, 'It will not do for any to rest contented with having known the Lord in days past, and years that are over and gone ; we must follow on to know him ; a supply of daily bread is requisite ; and if there is not an hunger and thirst after righteousness, we may be sure the mind is distempered ; but Oh, how have I been pained to see and feel, many of the professors of the Truth, going after the world and its spirit ; who, instead of being way marks, are as stumbling blocks to honest inquirers : the state of those is lamentable. I have been comforted in the prospect of a rising generation, if they are not hurt by those, who ought to be helpers, loving this present world. I have, in my time, met with many cross winds, and boisterous waves ; but have been preserved in a care to keep near the point, that guides to the harbour of rest. For these fifty years, I have been endeavouring to fight the good fight of faith. O, dearest Father ! not my will, but thine, be done. Oh, when will the curtain be drawn ; that this mortal may put on immortality, and eternal life, which will, I do believe, be my happy portion !'

He would often, in thankful commemoration of the goodness of God to him, break forth in these words, "What shall I render unto thee, O Lord, for all thy benefits."

A few days before his decease, on a friend returning from meeting, he said, he had been favoured with such a sweet calm, that he hoped he should have passed away. And a day or two before he died; he broke forth sweetly in these words; ‘Oh, joy! joy! joy!’ Again, “O, Death, where is thy sting; O, Grave, where is thy victory? The sting of Death is Sin!” I see no cloud in my way: I die in peace with all men.’

He departed this life the thirteenth of the Second month, 1786, at the house of Lindley Murray, at Holgate, near York; and was interred in Friends burial ground, in that city, the sixteenth of the same, in the seventy-eighth year of his age.

CLAUDE GAY, of Barking in Essex, was a native of France, being born in the city of Lyons, about the year 1706; and was educated in the church of Rome, of which he continued a zealous member, till about the thirty-sixth year of his age; when, being at Morlaix, on account of business, became under a religious exercise of mind. During this season, perceiving a New Testament in a room, he took it up, and observing it was licensed by two popes, he concluded he might lawfully read it. On opening the book, the first words

words he read were these, "God, that made the world, and all things therein, seeing he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is he worshipped with mens' hands." Acts xvii. verse 24, &c.

On the perusal of this passage, he was convinced in his judgment, of the errors of the Romish doctrine of transubstantiation; and he saw clearly, that the adoration of the bread and wine, as the body and blood of Christ, was idolatrous, and contrary to the doctrine of the gospel; but, at the instance of a person who persuaded him not to forsake the publick worship at once, he went to one of the smallest mass-houses in that town, and placed himself at the greatest distance from the priest. He did not keep kneeling steadily as customary, but first on one knee and then on the other, with great restlessness; till the priest elevating the Host, that the congregation beholding might prostrate themselves as usual before it, this query strongly impressed his mind, 'Wilt thou also prostrate thyself?' Being affected therewith, he could continue there no longer; but, putting on his hat, with fear and trembling he arose, and hastily left the place; and confessed to his former adviser, he felt great condemnation for conforming that day against his conscience; and that being clearly convinced of the errors of the doctrine of that church, he ought to forsake them.

He continued about one year longer in France;
but

but desiring to dwell with Protestants, he went to Jersey, and resided there; where meeting with Robert Barclay's Apology, he was, on perusing it, convinced of the truths of the doctrine contained therein, and embraced the principles of Friends.

About the year 1741 he was imprisoned by order of the magistrates there; and, after nine months confinement, was banished to England; but returning, he was again imprisoned, and banished under pain of corporal punishment, if he returned. He was afterwards relieved by order of the king and council, and left at his liberty to return to Jersey; but being thus liberated, he settled at London about the year 1745.

In the exercise of his ministry he travelled much, chiefly on foot. In 1763, he visited Holland, some parts of Germany, and Switzerland, where his labours in the cause of piety seem to have been well received.

When not engaged in travelling, his time was employed in attending meetings, teaching the French language, and translating several religious treatises into the French language. His diligence in attending meetings for worship and discipline was exemplary, even when suffering under the weight of age and infirmities; and he was also an example of humility, self-denial, and charity. Being careful in his ministry not to go beyond his guide, his appearances were seldom long; but lively, sound, edifying, and pertinent to the states of the people.

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PIETY PROMOTED. 165

He was fervent in prayer, and evinced a deep knowledge and experience in the things of God.

He endured a lingering and painful disease, with much patience and resignation; his mind appeared abstracted from earthly things, and centred in the enjoyment of divine peace, declaring to those about him, and with whom he conversed, that all fear of death was removed.

He departed this life at Barking, the 19th of the Second month, 1786, and was interred in Friends burial ground there, aged near eighty; and a minister about forty years.

MARTHA WILLIAMS, of Neath, in Glamorganshire, was the daughter of John and Abigail Binns, of Carleton Biggin, near Skipton in Yorkshire, and was born in the Fifth month, 1710. She was educated in Friends principles, but in her youth was prone to vanity; nevertheless by Divine grace, she was effectually enabled to turn her back on the pleasures and allurements of this world, and her mind became engaged to seek an inheritance incorruptible.

About the twenty-eighth year of her age, she found it to be her duty to bear a publick testimony to the sufficiency of that Power, which had visited her;

her; and great were her sufferings and conflicts under a sense of her unworthiness and inability for so great a work; but being renewedly helped and instructed by the extendings of Divine love, she was strengthened to yield obedience to the requiring.

In 1746, she married Ambrose Williams, and settled at Pont-y-pool, in Monmouthshire. They were true help-meets, giving up each other freely to the service of Truth, and trusting in the Lord, and making it their principal care to seek first the kingdom of heaven and the righteousness thereof, all things necessary in this life were added unto them.

Under this devotedness of mind, she was frequently concerned to visit Friends in most parts of England and Wales, and was twice in Ireland. She was a great encourager of the weak, a seeker after the scattered, and a sympathizer with the afflicted; and her cheerful temper gained her much place in the affections of young people, who were the particular objects of her tender care, and her advice often proved the means of drawing them nearer to the pure witness within.

The latter part of her life, she lived with her son-in-law and daughter, Evan and Elizabeth Rees, of Neath. She was chiefly confined at home for about six months, and in the last two months, suffered great pain; but was preserved in quietness and peace of mind, and was at times strengthened to express her thankfulness, that she was waiting
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the Lord's time, to remove her to an everlasting rest; and tenderly advised her children, to do their day's work in the day-time; putting up her prayers to the Father of mercies, for their preservation, with great fervency; and praising the name of the Lord, who had been the stay of her youth, and was the staff of her declining age; and who graciously favoured her with his presence to her latest moments.

She quietly departed this life at Neath, the 19th of the Second month, 1788, and was interred in Friends burial ground, at Swansea, the 24th of the same, aged seventy-eight; and a minister about fifty years.

MARY GURNEY, of Norwich, was the daughter of Edmund and Mary Gurney of that city; friends well esteemed, and religiously concerned to educate their children in the way of Truth; and their care herein was the means of her being, in a good degree, preserved from the vanities of the world, in the time of her youth.

About the thirty-third year of her age, she was favoured with a close humbling visitation of divine love, under which she was concerned to bear testimony thereto, by way of publick ministry, in which Friends had unity with her; and though she did
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not travel much abroad, she visited some of the meetings in her own, and some adjacent counties. But in the year 1788, she visited the meetings of Friends in Bristol, Worcestershire, in divers other places; in which her publick ministry, and religious services in Friends families where her lot was cast, were to the comfort and satisfaction of many.

In the close of her visit, she staid a short time in London, and attended some meetings there; and having visited the week-day meeting at Plaistow, and had acceptable service therein, she was soon after taken ill; and was conveyed to the house of Joseph Cockfield at Upton; where, her indisposition rapidly increasing, she said that she hoped she should be favoured with patience to bear all. The following day, her disorder continuing to gain ground, and a person present saying, she might still live to do further good; she replied to this effect, that, she endeavoured to make such matters easy to her mind, by thinking, "Shall not the judge of all the earth do right?" and that she believed, if it pleased him to remove her, it would be in mercy, and that she might never go better. Her quiet composure of spirit, and resignation to the divine will, during her illness, which, although short, was attended with much bodily pain, were truly edifying to those about her. She said to her companion, 'O, what greater happiness than to enter into the fullness of joy;' and that she felt no guilt. Other comfortable and instructive expressions dropped from

from her, at different times. About an hour before her dissolution she appeared to be engaged in supplication; but her voice failing, she could not be clearly understood. Her last words, which were distinctly heard, a short time before she expired, were, 'Ready, ready, ready! Jesus Christ, my Lord!'

She departed this life, on the 2d of the Eleventh month, 1788, aged sixty-one; a minister about twenty-seven years; and was buried on the 9th of the same month, in Friends' burial ground, near Bunhill fields, after a meeting at Gracechurch street meeting house.

ROBERT HARVEY, of Old Meldrum in Scotland, having been a faithful labourer for the promotion of piety and virtue, in his time, that his example should not be lost, the following short account of him seems to claim a place in this collection. He was a man of an exemplary conduct, a diligent attender of meetings, an upright labourer in them, his ministry sound and edifying. He visited most of the meetings in England and Wales, between the years 1754 and 1757, and soon after Ireland, returning by the north of England, to general satisfaction, and his own peace: and, although we have no further account of his

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travels in Truth's service, yet it is evident, he retained his integrity to his conclusion; as he signified a little before his departure, that all his accounts were clear, and that he found nothing but peace of mind.

He departed this life on the 21st of the Twelfth month, 1788, and was buried in Friends burial ground at Achorthies the 23d of the same, aged seventy-seven years, and a minister fifty years.

DANIEL BURNS, of Lewes, in Suffex, was convinced of truth about the twentieth year of his age, whilst a soldier in the army; and being faithful to what was made manifest to be right, he bore his testimony against bearing arms. By the interposition of some friends of Hampshire, he was discharged, in 1752, at Chichester, where he remained a short time, and then removed into the compass of Lewes monthly meeting. Abiding under the influence of the Spirit of Truth, he experienced a growth therein, and, after a while, had a few words to declare in meetings, by way of testimony. He was exemplary in conduct and conversation, and laboured to his ability in the service of truth; and many times, in much brokenness of spirit, would endeavour to strengthen

strengthen and encourage the weak and sincere in heart, to come up in faithfulness to the manifestations of life and grace within. He was a pattern of meekness and tender affection for all in distress, whether Friends or others, and used his endeavours for their relief; which many times was blessed with good success.

In his last illness, which was but short, he appeared perfectly resigned, and expressed himself somewhat after this manner; that he believed his day's work was done, all was well, and he felt peace.

He departed this life the 9th of the Third month, 1789, and was buried in Friends burial ground at Lewes the 15th of the same, aged fifty-eight years.

THOMAS FINCH, of Brentford in Middlesex, was born at Winkfield, in the county of Berks, of pious parents, under whom he had a guarded education; and, about the eighteenth year of his age, was favoured with an heavenly visitation, to which, if he had given way, he has since told an intimate acquaintance, he thought he should then have been called to the work of the ministry; but neglecting to live under the influence of this

Divine principle, and turning his attention to the reading of deistical authors, his understanding became so darkened, that his mind seemed closed up, in an unbelief of the truth of inward revelation; and he thought there was nothing greater than reason to be known in man; but, as he has said, he continued with Friends, among whom he was educated, because he believed them the best moralists.

And, although he continued many years disputing against the Truth, yet, it pleased the Most High, about the latter end of the year 1756, to favour him again with a fresh visitation of Divine love. He now no longer consulted with flesh and blood, but gave up to its heavenly instructions; and being humbled under the mighty hand of God, he, in due time, received a part in the ministry of the gospel of Jesus Christ; in whose spiritual as well as outward appearance, he now firmly believed: and, having tasted of the Lord's judgments and mercies, he laboured to persuade men to let their conversation be as becometh the gospel. He was diligent in attending meetings for worship and discipline, till near his decease; zealous for the promotion of righteousness; and of a benevolent disposition, which endeared him to Friends and others of his acquaintance.

During his illness, which was long and painful, he was favoured with that resignation and peace, which bespoke a mind elevated above earthly things;

things; and, to some friends, not many days before his decease, he expressed himself thus; that although, during his indisposition, he had felt great poverty of spirit, and at times as though deserted, yet he trusted in the Lord's mercies; believing that he should be favoured, before the closing scene, to feel the Lord nigh, as in days past. This there was good cause to believe he experienced; for, the First-day evening before his decease, he broke forth in a living testimony, to the mercy and loving-kindness of the Almighty; encouraging all who had known something of his goodness, to trust in him; saying, 'There is no shortness in him. If there is any shortness, it is in us, not in him. I bear this my last testimony to his goodness.' At another time, being asked how he did, he said, 'I have been praying for help to carry me through with that patience, which I love to see in myself and others.' To one who attended meetings, he observed, how comfortable a thing it is, to have nothing to do, but to die; that nothing stood in his way; and that the way to die the death of the righteous, was to live the life of the righteous.

He departed this life at Brentford the 5th of the Fourth month, 1789; and his corpse was interred in Friends burial ground near that town the 12th of the same: aged seventy-seven years, and a minister about thirty years.

The following remarks were dictated by him to

a friend, whom he desired to write them down in the course of his illness.

As surely as things are in their places, the best things will be uppermost. Now, as we read, "The king's daughter is all glorious within," so there is something truly beautiful in the regulation made by true religion, where the objects of our affections are rightly regulated. It is of great consequence what we love best; because our lives and conversations are generally according to order or disorder within. Notwithstanding the increase of knowledge among men, it seems but little of the best sort. There seem to be many that understand Latin, Greek, and Hebrew, who know but little of themselves. It must be allowed to be a material point whether a man has liberty or not; and if he has, wherein it consists, and which is the way to make the right use of it: this, well considered, might help us to discern the great importance of spiritual mindedness. The carnally-minded world seems to know little of these divine things. Men in common seem but little aware how necessary a good state of mind is, in order to live a good life. Accordingly we see few men in much care about the state of their minds.

WILLIAM

WILLIAM RATHBONE of Liverpool was born there in 1726, of parents who were members of the national church. His mother died before he was two years old, and his father being, soon after, convinced of Friends' principles, he was carefully educated therein; and, being in a good degree obedient to the visitations of Divine grace, he became while young an example of sobriety and industry.

About the seventeenth year of his age, being under discouraging circumstances, he formed the intention of going abroad with a view to acquire wealth; but when he thought himself on the point of carrying this design into execution, his mind was brought under a weighty exercise; and he was impressed with a persuasion that his appointed station was in his native place, where a field of religious labour was opened before him; and, that if he persevered in his intention, his religious interests would be subverted, and the Divine will concerning him be opposed. In this state of conflict, he was convinced that if his sole dependance was fixed on the Almighty arm, it would supply all his wants; and be an unfailing support in the various trials that might be allotted to him.

Through the continued extension of Divine regard, he was enabled to yield obedience to these convictions; to enter into covenant with a covenant-keeping God; to limit his desires after perishing

ing riches; and to bear the turning of his hand upon him: and, as he was favoured to enter on the active scenes of life with faith and dedication of heart, he was supported, in his passage through it, to bear his portion of disappointment and affliction with Christian fortitude.

The gracious Being, who had directed his feet into the right way, was mercifully pleased to be with him, from step to step: so that he increased in stability and usefulness; and about the forty-ninth year of his age, he was concerned to bear a publick testimony to the sufficiency of this Divine grace, which had been the stay of his youth.

For some time before his decease, he was more than commonly enlarged in his publick testimony; and accompanied two women friends in visiting the families of Friends in his own, and a neighbouring meeting. The minds of some of his friends were singularly impressed with the exercise he was under the First-day preceding his illness; when he had to express in the morning meeting, the necessity of having oil in our vessels, and our lamps trimmed; calling upon some present to remember in what awakening manner this exhortation had been sounded in their hearing; saying, it was given him afresh to believe, that there were those present, who, when the solemn summons should be issued, "Behold the Bridegroom cometh; go ye forth to meet him;" however diligent they might have been

in having their vessels replenished, would find they had nothing to spare.

The following day he was a little unwell, but cheerful; on third-day, complained of a violent cold that affected his head; and in the afternoon was obliged to go to bed. He was confined to his chamber about a week, during which his patience and fortitude was exemplary; and although, through the extremity of his bodily illness, he was at times delirious, yet at intervals his understanding returned; in one of which he expressed audibly, 'Who would not love and praise thy name, thou King of Saints;' and continued with solemn prostration of soul, for a considerable time, and then said, very intelligibly, 'O, poor creatures, called upon to offer an offering in righteousness; who can but, who dare but, obey the call.' It was a season of awful quietness; his spirit was again powerfully engaged in fervent prayer, for full two hours, except once or twice, when raised up to take something, he let fall a wandering expression, but when he was laid quietly down, he was again favoured with the renewed influence of the spirit of supplication.

Through the weight of his illness, his voice was much interrupted, but sundry expressions were at times distinctly heard, 'Most Holy Father;' 'Lord, God, Almighty;' 'I have known the rod, and bless the hand.' What followed could not be distinctly heard,

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heard, but it is not easy to set forth the awful solemnity of the season.

In the evening, his wife and children being in the room, and one of his daughters beside him, he took both her hands in his, looked at her with a most sensible expression of affection, then closed his eyes, and, without a sigh or struggle, breathed his last.

He departed this life the 11th of the Eighth month, 1789, and was interred in Friends' burial ground the 14th of the same, in the sixty-fourth year of his age; and a minister about fourteen years.

ELIZABETH MERRYWEATHER was the daughter of Samuel and Deborah Waring, mentioned before in this collection, and widow of Joseph Merryweather, all of the county of Hants. She had the advantage of a religious education, and was, through the influence of divine grace, enabled to escape many of the corruptions, follies, and vanities, incident to youth; and, in a good degree, to preserve an irreproachable character, from childhood to mature age. As she advanced in years, she

she gradually grew in grace, and in that saving knowledge which prepares and qualifies for service.

About the fortieth year of her age, she came forth in a lively and edifying testimony; was very cautious not to enlarge beyond the limits of her gift, and the present concern; and was desirous and careful that her conduct and conversation might be such, as becomes a gospel minister.

She visited the meetings of Friends in Oxfordshire, Dorsetshire, and London; likewise the families of Friends in her own county, to general satisfaction, and her own peace; and retained her love and zeal for the cause of Truth, unabated to the end. She was, for many years, frequently afflicted with long and painful attacks of illness; which, with some other very trying dispensations, she was enabled to bear with exemplary patience and resignation.

A short time before her decease, she gave her daughter a strict charge that her funeral might be very plain, and free from all unnecessary expense; and also desired her relations and friends might be informed of her death, that if any of them should incline to attend her burial, they might have the opportunity of doing it; but, that no invitation should be given; intimating that she had done nothing to deserve any extraordinary marks of regard.

About ten days before her close, she apprehended it was required of her to visit a friend's family; which,

which, with some difficulty, through great weakness, she was enabled to perform to good satisfaction; and on her return home, signified that she was favoured with an evidence, that this was the last publick service that would be required of her. And, the same evening, on going to bed, she was seized with something like a fit; which, being followed with her old complaint, the gout in her stomach, she was confined to her bed, for the last time; and said to her daughter, that she often thought the time of her release to be nigh, but never saw it so clearly before; and now she had an evidence that the time was come; and charged her not to mourn for her, but rather to rejoice: adding, 'I have nothing to do; all is quietness and peace.' At another time, 'I am sweetly and peacefully passing away: the Lord is my support; the great Physician is near.' And soon after said, 'I have had a twelve month's conflict, and now, I believe, my heavenly Father hath pronounced it finished.'

Some Friends sitting one day in the chamber, she was engaged to speak nearly as follows: I have been thinking many times, what John said of those who had "come through great tribulations, and had washed their garments, and made them white in the blood of the Lamb:" I have been brought through many; and have desired that my garments might be washed, that all might tend to my sanctification; and, under all, the Lord knew my integrity, and has given me a sure evidence of a
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resting place with him, where sorrow cannot reach. And this is all I want, my Friends, to know, I want no other testimonies to be borne of me.'

She then was led to praise and magnify that good hand, which, she said, had been with her all her life long, and would not forsake her in her last hour. To a friend in the ministry, she spoke very encouragingly, exhorting her to be faithful to the least discovery of duty; saying, 'The widow's mite hath often been a comfort to me; though but a mite, it was not overlooked by the great Master:' adding, 'I have ever found obedience to the smallest requirings, brings peace; but disobedience will bring poverty.'

While she retained her speech and faculties, she had a suitable word of exhortation or advice to most who visited her; and took an affectionate leave of her relations and friends.

Thus favoured, to close a life of much pain and sorrow in great peace, she expired without a struggle or a sigh, at Alton, the 7th of the Twelfth month, 1789, and her remains were interred in Friends burial ground there, the 13th of the same, aged near sixty; and a minister about twenty years.

MARY LEAVER, wife of John Leaver, of Nottingham, was born in the year 1720, of parents professing with Friends. She was endowed with a good natural understanding, and had the advantage of a religious education. Through faithfulness to the humbling visitations of Divine grace, she was raised up to bear testimony to the efficacy and sufficiency thereof, about the year 1753.

She loved retirement, yet found it her concern to visit Friends in most counties in this nation ; and, in the year 1773, divers provinces in North America, where her service was very acceptable. Some time after her return, she met with a trying dispensation, her three daughters being removed from her by death, in the space of a few years ; all of them grown up to womens' estate, and hopeful ; which affliction she appeared to bear with becoming resignation to the Divine will.

Her last illness was very short, and part thereof attended with considerable pain, which she bore with truly Christian patience, saying to one of her near relations, the evening before her departure, ' I am content : ' to which he replied, ' That's a favour : ' she said, ' A great one : ' and added, ' It has put me upon thinking every way ; but I feel no condemnation ; I am easy.' She was mostly favoured with her understanding till near her conclusion ; and quietly departed this life the 15th of the

the Twelfth month, 1789; and was interred in Friends' burial ground, at Nottingham, the 18th of the same, aged about sixty-nine years, and a minister about thirty-six years.

SARAH TAYLOR, of Manchester, was daughter of John and Margaret Routh, of Wensley-dale in Yorkshire. She was religiously educated, and, through the merciful visitations of the day-spring from on high, Divine impressions were made on her tender mind; through faithfulness to the manifestations whereof, in patient resignation, she was fitted for further service, and appeared in the ministry about the nineteenth year of her age, and visited London, in company with Mary Slater. About the twentieth year of her age, she removed to Manchester, and resided with her brother John Routh. In the year 1748, she was married to William Taylor (of whom see an account in the Testimonies concerning Publick Friends deceased); he survived but a few months, but she often expressed that they were united in a bond of heavenly fellowship. After his decease she continued unmarried.

In testimony, she was lively, clear, and pertinent, reverently careful to wait for the opening and authority

authority of the word of life, and skilful in dividing it to the people; and in her addresses to the Almighty, her mind was sensibly clothed with that which gives access to the throne of grace. Under the engagement of divine love, with the full concurrence of her brethren, she visited at several times, the meetings of Friends in most parts of this kingdom, Wales, and Ireland. She was diligent in visiting the widows, fatherless, and afflicted, and exemplary in attending meetings for worship and discipline.

When the infirmities of old age attended, and she was, by a dropsy, confined to her house, and mostly to her bed, she expressed herself to a friend nearly as follows: 'I was never more sensible than in this time of my confinement and separation from my friends, of the various ways in which the Lord's work is marred, and his merciful designs, with respect to individuals, frustrated, through the reluctance of the creature to become as passive clay in the hands of the potter, vessels of the Lord's own forming, without any mixture. Some hesitate, some are too forward; but all this is from unreduced self, and all tends to mar the Lord's work. We are to be formed into pure vessels, quite emptied, that the Divine word may have free course; no hesitation, no activity or contrivance of the creature, to choose or to refuse.' Then, after a little pause, added, 'But He knoweth human weakness, who is a God of infinite compassion, and
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he stands ready to help us, if we look to him in sincerity. A sigh, a tear, arising from true contrition, is a sacrifice well pleasing in his sight; because it is of his own preparing, and will arise as incense from the temple of our hearts, if we are dedicated to him.' The same friend going to her, early in the morning, she mentioned a person who desired to be remembered to her, and by her. Sarah said, 'I have been thinking much of him in the night, and would have thee say, when thou seest him, that in looking at me, and the probability of my being nearer the solemn close than some others; and having been in a good degree preserved through many exercises, he may think there is a cause to rejoice; but I never passed through more proving conflicts than at present, nor ever had greater need of watchfulness, lest the enemy should get any advantage over me; or had at any time more distressing fears of losing ground, and the great work of redemption falling short, and receiving damage, by my poor mind being turned aside to objects of inferior importance, and so the victory not be obtained. Day and night, to be solicitous for preservation, was never more needful.'

O, that great work of redemption! "I pray not," said our blessed Redeemer, "that thou shouldest take them out of the world, but that thou shouldest preserve them from the evils." We are called unto victory; all depends upon keeping close to him, who can alone preserve us in the hour of temptation;" I will keep thee in the hour

of temptation ;” then is the trying time, when the grand enemy endeavours to gain his end ; it is his work to draw the mind into captivity ; he wants to keep us in bondage.’

Some months before her removal, she said, ‘ I am not apprehensive my close is very near, though I feel nothing to stand in my way ; I am quite resigned, and desire to be preserved in the patience ; for though so feeble, and nearly wore out, a natural quickness about me, often under my sufferings, prompts to disquietude ; but when thus tried, I invite patience ; and also pray to the Giver of every good and perfect gift for it, and am favoured to feel its return’ She also mentioned, that as her bodily strength became more impaired, her understanding was more opened to prospects which no language was copious enough to express ; in which she experienced a freedom from all the fetters of earthly connections, or objects of sense ; it was as the place of broad rivers, where were no storms or tempests ; neither galley with oars, nor gallant ship to pass ; no work nor invention of man ; but as in the ocean of divine love, her mind was filled with silent worship, and adoration of the Supreme Being. She added few of her early acquaintance were now remaining in this life ; yet, she said, there were situated in several parts of the nation, those whom her mind often visited in near love, and she felt them near in the covenant of Truth ; and expressed, with much tenderness, her desires that those who were entering upon a situation, surrounded

rounded with dangers, might seek after the pearl of great price; and be willing to sell all, to purchase the field where the treasure was hid; for it would remain when all other supports failed.

On two friends visiting her, she said that she knew not how it might be with her, in respect either to life or death; nor did she desire to know; but it was abundantly made up by a prospect that was frequently laid open, and enlarged into a scene of ineffable glory and brightness, that at times it seemed too vast for her to bear; but as it was mercifully continued, her capacity for receiving it increased; and she had been favoured to behold a state so glorified, in perpetual union with purified spirits, that at seasons she seemed inclosed in a scene of universal brightness, glory, and beauty, too great for human comprehension. But she soon added, with awfulness, ‘ Yet this has not always been the case; there was a time, when the heavens were as brass, and the earth as iron, and my soul encompassed as in clouds of impenetrable darkness; but since, that is mercifully removed, and the before-mentioned prospect has graciously succeeded.’

She had been made to view the past errors of her life, and also to feel that judgment must pass over the transgressing nature, and even upon every wrong impulse of the mind, though it might not break forth into action; by giving way to which, she had often prepared herself a cup of sorrow unknown to others. She said, what she felt for her friends

friends in religious profession, was not to be expressed; nor the strength of her desire, that those who had yielded themselves into the purifying hand of judgment, might be preserved under it steadfast and immoveable. Nor could she set forth in words, her ardent solicitude, that those who had been, and were, wandering from the fold of rest, might be given to see their dangerous situation; adding, ‘O, what I feel for those wanderers; could I but gather them; could I open one of these prospects to their view, how would it stain all their worldly pursuits: surely it would make them covet an establishment on this immutable foundation: I have often thought of those expressions, “If the righteous scarcely be saved, where shall the ungodly and sinner appear?” What my mind has felt for some of you of late, has indeed exceeded any thing I ever experienced before.’

Another time she said, ‘I have had deep sufferings and baptisms to pass through, but I now see, with indubitable clearness, that there is a rock and fortress at the bottom; which, if we cleave unto, no power of darkness, however great, shall be able to move us from, long together.’ To a friend who sat with her, she said, ‘The body is weak, but my mind is preserved in quietness, and seasons of consolation come unsought for; when clear prospects are opened to my view, of “the spirits of just made perfect,” and of the church triumphant, which words are insufficient to describe. It
appears

appears like a boundless expanse, an ocean of love, a river clear as crystal, which the vulture's eye cannot see; no galley with oars, nor gallant ship, can pass thereby: there the spirits of the just, the church triumphant, enjoys full fruition; are gathered into the place of pure prayer, adoration, and worship. Precious in the eyes of the Lord is the death of his saints; because in these crusts and shackles of the body, they cannot enjoy perfect, uninterrupted blessedness; and he wills and loves that those whom he has redeemed by his power, should enjoy perfect unmixed happiness.' She added, 'I have learned with the apostle, that it is "not by works of righteousness that I have done, but of his mercy that he hath saved me, by the washing of regeneration, and the renewing of the Holy Ghost;" and O, I would not change my situation for all the possessions of this world; nor for all the knowledge and speculation that the wise system-builders of the present age can acquire; and, whatever they may vainly suppose, it is not a delusion, nor the workings of imagination, nor of prejudice; but solid, enduring, substantial truth.'

After a solemn pause, before some friends took leave of her, she signified, with a sweet calmness, the probability of its being a final farewell; then added, 'But there is one thing of more importance, that I feel my mind pressed to fix upon yours; which is, that you may be gathered into entire resignation to abide with your great Master on
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Mount Calvary ; and remember what he declared, that " where I am, there shall my servant be," and this you know was under suffering ; and what I have wished for you is, that you may travail for a willingness to be kept here ; for what can we desire more or greater, than to be where our great Lord and Master is. He knows your state and your weaknesses, and his eye is over you for good ; but if, like Peter, you slide from his testimony, he may bring it to your remembrance ; and though your trials may be many and severe, and you may be beset and buffeted on every hand ; yet he is omnipotent, all-powerful to preserve and keep you ; and it is the Father's good pleasure to give his adopted children the kingdom : for his regard is to his little flock, and all the combined powers of darkness shall not be able to pluck any of his lambs out of his hands.'

On the 19th of the Sixth month, to a friend, she spoke to the following import ; ' On looking over my past life, I cannot charge myself with being presumptuous ; but I know I have not at all times been as honest as I should have been ; especially in our large publick meetings for worship. When things have arisen with clearness, that I should have communicated to the people, I have let the right time slip, by deliberating on my own unfitness : this is indeed consulting with flesh and blood ; listening to an enemy. I have not only hereby increased my own portion of sorrow and conflict ;
but

but the blessed cause has suffered, the free circulation of life has been obstructed, when I have had reason to believe it would have flowed as from vessel to vessel.' After sitting awhile under the covering of a sweet and solemn quietness, she said, 'O, what an awful thing is pure gospel ministry! How few understand, or are sufficiently baptized into the true nature and spirit of pure, living, powerful, gospel ministry!' And the following day, to the same friend, when taking leave of her, she said, 'Thou seest, dear child, how I am carried on from day to day; neither seeing, nor desiring to see, how the present dispensation is to terminate; but faith and patience are mercifully vouchsafed to sustain; though sometimes it seems as if they were ready to fail; and then, I am deeply tried. It is a great thing to be able to say, "I have fought the good fight; I have kept the faith." O, this keeping the faith, this cleaving close to him, who has indeed loved us freely! If some of you will keep the faith, you will be strengthened, more and more, to make war in righteousness against the enemies of your own houses; and be able to lift up a standard against wrong things in others.' She afterwards added, 'I often visit you in that love which is wider than the ocean, and extends over sea and land; and do thou remember to keep the faith, in him who is invisible and invincible too.'

On Second-day preceding her departure, she was much afflicted with pain and shortness of breath; when

when a relation expressing her reluctance to leave her, to attend the monthly meeting, she said, 'I would have thee go; for though I have a trying putting on, I do not quite see the end; but it may not be long before it comes; and thou may tell friends, I do not expect to see any of them again; and give my dear love to all, for it spreads universally.'

On Sixth-day morning the symptoms of approaching dissolution were more apparent; and her outward fight much gone, so that she did not seem to know those about her, but by their voices; yet her religious exercise did not cease; for she frequently expressed much care and concern for a young woman in the family, earnestly intreating her to do all she could to inherit eternal life; with many other expressions of strong solicitude for her preservation.

About eight o'clock in the evening she took a little wine and water, but found it difficult to swallow; and when she had taken a small portion, said, with a strong and clear voice, 'No more;' and soon after dropped the following expressions: 'Be still, be still, and thou shalt soon see the salvation of thy God;' which were the last words uttered, and were accompanied with such an evidence that they were spoken concerning herself, and that it was her own blessed experience, as greatly bowed the spirits of those present, in resignation to the Divine will. About ten she quietly
breathed

breathed her last, the 19th of the Eighth month, 1791; and was buried in Friends burial ground, the 21st of the same, aged seventy-four years, and a minister fifty-four years.

MARY POOLEY, daughter of William and Mary Pooley, of Tooley Street, Southwark, was born the 11th of the Fifth month, 1772. Her parents were concerned to bring her up in plainness and sobriety; and their endeavours for her preservation therein, and from the many evils which are in the world, was not ineffectual; for, although of a lively disposition, she was religiously inclined in very early life, she loved the truth, and the friends of it, and was of a steady deportment.

About the eighteenth year of her age, she seemed more frequently indisposed than heretofore, and although it did not appear unlikely to others that she might still live to see many days; yet she seemed to have a sense given her that her stay in this world would not be to an advanced age; and her indisposition increasing, became a settled decline. During this trying season her patience was remarkable; she was preserved from murmuring, and seemed cheerful in spirit; saying, 'Through mercy I do not repine.'

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Many expressions she uttered in the course of her illness, tending to shew the resignation of her mind, and quiet acquiescence with divine permission. About a month before her decease, her father asking her how she did, she replied, 'I seem to be gradually going; I have remembered the words of Job, "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."' It is best to be resigned; don't grieve, dear father; the Lord be with thee;' and again advised her parents to give her up freely, saying, 'We must part some time or other, and I cannot go better than well.'

About two weeks before her decease, after having made divers solid remarks, she said to this effect, 'There is a language that I have often thought of in the time of health, which is, O, that I might walk in all things consistent with the Truth I make profession of.' And at another time, nearer her end, she said, 'I think I may truly say, I have not murmured in all this illness; the Lord is my refuge; I am comfortably resigned to his Divine will, and seem to have nothing to do but to die.'

She continued a few days longer, during which she uttered divers expressions to the same effect as the foregoing. The day she died, she desired that her father and brother might be sent for, with whom she had a solemn season; and afterwards appeared serene, and given up to the Lord's will. She quietly departed, the 12th of the Eleventh month, 1792, aged about twenty years and an half;

half; and was interred the 18th, in Long Lane burial ground, after a meeting held at Horslydown.

RALPH BAIMBRIDGE, a member of Newcastle meeting, having through a variety of dispensations been convinced that all outward and ceremonial worship was unavailing; and that nothing short of the pure, living, eternal substance, Christ, the Rock of ages; would truly profit the soul, he became a lively example of the efficacy of the Divine principle as professed by us, joined our society about the twenty-fourth year of his age, and after a short time received a gift in the ministry.

It does not appear he was much engaged out of the compass of his own quarterly meeting; yet he sometimes went to the half-yearly meeting in Scotland, the yearly meeting in London, and the meetings in some neighbouring counties in his way to and from the yearly meeting; and by some minutes which he left behind, it appears he was deeply baptized into the states of the people, as he passed along, and was generally enabled to discharge his duty faithfully, and to reap the reward of peace.

His last illness was tedious and painful, but he bore it with exemplary patience and fortitude. He saw, with composure, the period of his life ap-

proaching; and though preserved in a calm resignation to the divine will, he sometimes expressed a desire to be dissolved; being enabled to look forwards with an humble confidence, from a retrospect of a well-spent life, to the enjoyment of its sure reward, an incorruptible inheritance with the saints in light.

He was favoured to the last with the use of his mental faculties; and at different times uttered weighty and edifying remarks. He signified, near the beginning of his confinement, that he had endeavoured to discharge his duty faithfully, and said, he saw nothing more for him to do, or to undo; and at one time he expressed himself as follows: 'Though we hear and read of people at these times having great openings, fights, and revelations, seeming to be enraptured with Christ's love, and his meeting them; it has not been so with me, but I have been in a quiet rest, in a composed waiting state, feeling a covering of that which was my morning light; that which called and created me anew, and placed me in a state of sonship: He is yet with me, and I know that where he is, I shall be also, even as he is; and as it is not likely I can do it myself again, I would wish my friends to be informed, that I rest in the same faith, in that which gathered us to be a people. I feel Him to be yet with me, who hath redeemed me out of all distress; the God who hath fed and kept me all my life long.'

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He departed this life the 27th of the Fourth month, 1793, and was buried the 3d of the Fifth month following; aged about sixty-four; and a minister about forty years.

HENRY KITE, of Norton in Hertfordshire, was but little known to Friends in his early life, being brought up in the National church, and for some time frequented the meetings of the Methodists; but being favoured with an awakening visitation, he was brought to see the exceeding sinfulness of sin, and to feel judgment on the transgressing nature in him; and by obedience to these discoveries he became measurably reformed in life and conversation.

In the year 1768 he frequented our religious meetings, sitting therein in a weighty, solid frame; and his general conduct being consistent, he was in the year following received as a member. A faithful discharge of the duties of his station, which was that of a servant, procured the esteem of his employers; who readily made way for his attendance of meetings for worship and discipline, wherein he was very exemplary. He was a man of a meek and humble spirit, and although not large in testimony, yet he grew in his gift; in the exercise

whereof he was plain, lively, and edifying, reaching the witness of Truth in the heart. He was useful also in the discipline of the church, having been frequently engaged therein to the satisfaction of his friends. It was his lot to meet with divers close trials, which he bore with Christian fortitude.

During his last illness, he said, ‘ My poor body is much afflicted, but I am comfortable in mind, which I esteem a great favour ; ‘ I have paid my visit to the yearly meeting, and have no cause to repent, for I believe I was in my place in so doing.’ And at another time, to his wife, ‘ My dear, don’t weep for me, although my body is in a suffering state, my mind enjoys a perfect calm, and I have no fear of death.’ On being asked by one of his sons how he was, he replied, ‘ Thou seest thy poor father labouring under great bodily affliction, but I am preserved with a still, quiet mind, and I feel the Lord’s goodness graciously extended to me.’ And to his daughter he said, ‘ My dear, a few words have sprung in my mind, very comfortably ; which are, “ the Lord is risen in his holy temple, let all the earth be silent before him.” What can the temple be but the body ? O, what a comfort to feel the Lord’s goodness so graciously extended to me, a poor creature ; but I can truly say, I have given all up. I have committed all into the hands of a merciful God, to do with me as he pleaseth, either to take me, or restore me to health ; I have no will in it. O, what a favour is this, to be resigned

signed either to life or death!" And at another time, "I have to remember "the Lord is a strong tower, whereunto the righteous flee, and are saved." I can with great thankfulness say to my God, "I have fought the good fight, and have kept the faith, henceforth there is laid up for me a crown of righteousness." And the day before he died, amongst other things, "I am clear of the blood of every one. I feel my disorder making its progress, and it appears to me that I shall be removed in a little time. My bodily affliction is great, but the sweet peace of my mind is far greater. O, how I feel the sweet influence of heavenly love!"

He departed this life the 15th of the Sixth month, 1793, at Norton, aged about fifty-five years, and was buried on the 21st of the same, in Friend's burial ground at Baldock; and a minister about twenty-four years.

DOROTHY OWEN, of Dewispren, near Dolgelly in Merionethshire, was the daughter of Rowland and Lowry Owen of the same place. She was educated in the profession of Friends, notwithstanding which, she in her youth accompanied other young people in vain and unprofitable

profitable amusements; but about the sixteenth year of her age, being favoured with a visitation of Divine love, she became sensible of the errors of such ways; and by a strict attention to the re-proofs of instruction, and submission to the operation of truth, she experienced redemption from the love and spirit of this world.

About the twenty-third year of her age, she appeared in a publick testimony; and her conduct being consistent therewith, she was made instrumental to the convincing and gathering of divers to the principle and profession of the Truth in the neighbourhood where she resided; where, from removals and defection, the members of our society were reduced to a very small number.

The sweet favour of her zealous, humble, meek example; and her dedication of time, faculties, and property (though in low circumstances), to the glory of God, and the good of her fellow-creatures, had a powerful tendency to enforce the doctrine she preached. She was remarkable for her diligence in the attendance of meetings for worship and discipline, from which neither distance nor weather kept her back, while of ability; and she frequently went nearly forty miles on foot in that mountainous country, to attend the monthly meeting: even when the inclemency of the season rendered it not only difficult, but dangerous.

She contented herself with the least expensive manner of living and dress, in order to have the
more

more to distribute to the necessities of others ; tenderly sympathizing with the poor inhabitants around her : and so bright was her example, that one, not in profession with us, declared, ‘ Her conduct preaches daily to me.’

Her last illness was lingering and painful ; which she bore with exemplary patience, and was eminently favoured with divine peace, so as sensibly to affect and gather the minds of those who visited her, into a sense of the same blessed influence. Her prospect of future happiness was unclouded ; and she said very near the conclusion, ‘ The arms of divine mercy are wide open to receive me.’

She died the 12th, and was buried in Friends burying ground at Tyddyn-y-Gareg, the 17th of the Seventh month, aged about forty-two years ; and a minister about nineteen years.



JOB SCOTT, of Providence, in Rhode Island, was removed by death whilst on a religious visit in Ireland. He was a man of strong understanding and quick discernment ; but still more remarkable for having experienced the vigorous faculties of his mind reduced, in no common degree, under the humbling power of Truth. When young, he was, according to his own account, much

much addicted to levity of conduct; and it is probable that the close exercises which he afterwards passed through, and the scrupulous disposition of mind in which for some time he appeared to live, were as the necessary inflections of the crooked wand to the contrary side, in order, at length, to reduce it to perfect straitness: wisdom even tormenting with her discipline, and at length returning the straight way.

He arrived in London in the First month, 1793, and laboured diligently in the occupation of his talent as a gospel minister, in and near the city, until the latter end of the Third month; when he proceeded leisurely to the Welch yearly-meeting, held at Carmarthen. On this occasion, as well as at the succeeding one of the Bristol yearly meeting, his business seemed to be that of leading the people from a reliance on preaching, by becoming himself, throughout, an example of humble silence.

He afterwards attended the yearly-meeting in London, in the last sitting of which, he delivered some memorable hints respecting the commotions then prevailing in the earth; and pointing to the path in which the righteous, in such seasons of overturning, might tread with safety. After this, he went, without much delay, to Ireland; to the meetings of which he paid a general visit, and returned to Dublin in the Eleventh month; but not finding himself clear of a belief of more service in that country, he went to Ballitore, at which place
he

he fell sick with the small-pox. He asked several questions respecting that disease; and afterwards very emphatically declared, 'It is no matter what is the disorder;' and in a little while added, 'Its being that or any other, does not at all alter my feelings.'

A friend observing that his getting well through it, would be a great favour; he replied with a smile, 'Which ever way it is, I hope I shall get well over it.' He also said, 'There is an eternal arm underneath each of us, which is sufficient to bear up and support; and will do it, as far as it is needful we should be supported; and I have long been confirmed in this sentiment, that nothing could possibly happen, that would harm or injure me, while I kept under the divine influence.' Sometime after he said, 'Though I am not without some considerable bodily pain, yet I feel such a portion of that good which is infinite, that it does not seem worth mentioning; and if there was no greater enjoyment hereafter, the present would be a state truly desirable, through a never-ending eternity: and yet, the fullness is still more desirable.'

To relate all the instructive and comfortable expressions which he uttered, would swell this account beyond the proposed limits. A week before his close, dictating a letter to his relations and friends, after mentioning that his distress of body, through extreme difficulty of breathing, had for a
short

short time been almost equal to any thing he could suppose human nature capable of supporting, he said, ‘Just now, and for several hours past, I have been almost as easy as at any time in my life; I think certainly, never more so in my mind. I feel no kind of alarm; but the issue is certainly very doubtful. I feel easiest to address you in this manner, principally that you may know that my mind enjoys a fulness, in that which removes beyond the reach of all sorrow. I suppose my love was never in a state of greater enlargement, or less tinged with selfishness, to all my relations and friends the world over. My desire for my children’s substantial growth in the Truth, and strict adherence to all its discoveries, to the close of their days, is by far the principal wish I have for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it, even unto “the measure of the stature and fulness of Christ.”’

Afterwards, in addition to the foregoing letter he added, ‘My spirits are under little or no depression at all. Perhaps I never saw a time before, when all things not criminal, were so nearly alike to me, in point of any disturbance to the mind. I do not know, but that when awake, and capable of contemplation, I nearly rejoice and give thanks
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in all. When I verge a little towards sleep, I am all afloat, from the state of my nerves ; and, from the extreme irritation, forced almost immediately, and with very unpleasant sensations, from beginning repose ; but, through all, the soul seems deeply anchored in God. Many and painful have been the probationary exercises of this life to me. Ah ! were there probability of strength, how I could enlarge ; for my heart seems melted within me in retrospective view. But all the former conflicts, however grievous in their time, are lighter now than vanity ; except as they are clearly seen to have contributed largely to the sanctification of the soul ; as they are remembered with awfulness and gratitude before Him, who has not been wanting to preserve through them all ; and as they seem likely to introduce, either very shortly, or before a very long time, to an exceeding and eternal weight of glory. My very soul abhors the idea, that a Christian can ever be at liberty, while under the influence of heavenly good, to seek, or even desire, much wealth ; though this disposition, in direct opposition to the life and doctrine of Christ, has gone far towards the destruction of true spiritual religion, I believe, in almost every religious society in the world.'

As nature became more oppressed with the disease, he observed it, and said, that if ever he rose above the present weight which he felt, and seemed sinking under, it would be through the marvellous

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display of eternal power and influence; and he requested that if he were removed, some further particulars might be transmitted to his friends at home; adding, in substance, 'The Lord's will is blessed, and I feel no controversy with it. It is the Lord that enables me to coincide with his will; and to say Amen, to all the trials and conflicts he permits to attend us. I do not expect to have much to communicate in the course of this disorder, or that my strength will permit of it; but my mind is centred in that which brings into perfect acquiescence. There is nothing in this world, worth being enjoyed out of the divine will.' Two days before his decease, he said, 'I have no fear; for "perfect love casteth out all fear; and he that feareth is not perfect in love." The same day he prayed thus; 'O Lord, my God, thou that hast been with me from my youth to this day, if a man who hath endured with a degree of patience, the various turnings of thy holy hand, may be permitted to supplicate thy name, cut short the work in righteousness, if consistent with thy holy will. Thou who hast wrought deliverance for Jacob, evince that thou art able to break my bonds asunder, and shew forth thy salvation; that so my soul may magnify thy name for ever and ever.' And after a short pause, wherein he seemed to feel the earnest of his petition, he added, 'So be it, saith my soul.' He frequently gave a word of caution to such as visited him; and after affectionately addressing one friend,

friend, he said, 'I am waiting patiently for the salvation of God; do you wait with me: I have no desire, nor the shadow of a desire, to be restored. I hope the doctors will soon find they have done their part.'

The evening before his decease, he said, 'You may tell my friends in New England, and every part of the world, that never did my soul bless the Lord on account of any worldly enjoyments, as I do now, in the blessings felt by me to be contained in the prospect of a very speedy release.' At another time he said, 'Some of my wishes are centred in as speedy release as may be consistent with the will of our heavenly Father; and an admission, which I have no doubt at all, not in the least degree, of obtaining, into that glorious kingdom, where the wicked cease from troubling, and the weary soul is eternally at rest.' After another lively declaration, he added, 'I feel, and I wish you to feel, for and with me, after the eternal rock of life and salvation; for as we are established thereon, we shall be in the everlasting unity, which cannot be shaken by all the changes of time, nor interrupted in a never-ending eternity. I do expect considerable derangement will now take place. It is no discouragement to me, and ought to be none to those who trust in the Lord, and put no confidence in the flesh.'

Early in the day in which he was removed, under much suffering, he petitioned, 'O, Lord, if it be

consistent with thy holy will, let loose my bonds, and send the moment of relief to my poor body and soul.' Afterwards he said, 'We cannot approve or disapprove by parts the works of Omnipotence rightly; we must approve the whole, and say, "Thy will be done" in all things.' And a short time after, his bodily afflictions being great, he said, 'I find all things must be endured.' The extremity of his pain sometimes occasioned him to fear lest he should be impatient, and he said to the physician, 'Make great allowance for me, my distress is nearly as much as is supportable by human nature.' The physician saying there was a probability of his being very soon released, perhaps in an hour or two, he replied, 'If so, the Lord's name be blessed and praised for ever; I had much rather it were so than otherwise; for some time I perceived it hastening fast;' adding, 'The desire of my heart is the great blessing of time, and the consolation of eternity.' After a while he said to a friend, 'Guard against right hand errors, and left hand errors; let self be of no reputation; trust in the Lord; and he will carry thee through all.'

He died the 22d of the Eleventh month, 1793, at the house of Elizabeth Shackleton, at Ballitore; and was buried the 24th, in Friends' burial ground there. He was about forty-three years of age.

ABIGAIL

A BIGAIL KNIGHT, daughter of Joseph Knight, of Messing in Essex, being taken ill, it was soon perceived that her disorder tended to her dissolution. Her father tenderly acquainted her with the prospect; she expressed that she had not much desire to live; that she did not see any thing here to stay for; and, if she might go well, that she was willing to die; but was under great exercise of mind for some days, doubting her future happiness; saying to her father, she had done so many things she ought not to have done, and wishing she had minded more the hints he had frequently given her. On his telling her he had no doubt from the feeling of his mind, that if she was removed by the present illness, it would be well with her, she expressed her doubts and fears, continuing under great exercise for some time, saying, 'I feel so much pain, that I cannot continue long, and I do not feel easy;' but after some days she signified she felt some ease, and hoped her sins would be forgiven her; and that she did not fear death, but hoped to be favoured with a more clear evidence before she departed.

Desiring to be with her father alone, she told him of the exercise of her mind, which she had felt for attending religious meetings so carelessly; that she thought it was mockery to sit in such an indifferent manner, and let the things of the world take up the attention of the mind; for which she had

felt uneasiness, as much, she thought, as for any thing she had done amiss; and she signified that when at times she endeavoured to be more gathered in her mind, the enemy got in and obstructed it; and that she found herself so weak through unwatchfulness at other times, as not to be able to withstand his suggestions. After this conversation she said she felt herself more easy.

Observing what a fine day it was, she said she had thought of one who said, ‘How gloriously the outward sun doth shine! So doth the Son of righteousness shine this day on my soul;’ and hoped she could in measure adopt the language as her own; that the things which stood in her way seemed gradually removed; and that she hoped to be favoured with a more clear evidence before she departed. To her sister she said, ‘I have but little time, but if I had my time to spend over again, I should spend it very differently;’ and that if she might have the least place in the kingdom of heaven, it was all she desired; which she thought would be granted.

In the evening, a lad, a member of our society, coming into the room, she desired he would take warning by her, saying, ‘I little thought, three weeks ago, I should be so near death as I am; and thou don’t know how soon thou mayest be so near;’ asking him if he did not think he should be in great trouble if he was brought unto such a situation; and advised him to use the plain language, and plainness

plainness of dress; that she had been too much inclined to dress, but felt great uneasiness, and hoped forgiveness; but she added, 'I believe I shall be happy, I feel so easy in my mind;' and added, 'What a fine thing it is to have peace of mind upon a dying bed; the nearer I am to the close, the more easy and clear my way seems; I do not dread death, but seem as if I could meet it with a smile;' that it was a great favour, for which she could not be thankful enough; and that she could not have thought it possible for her to find forgiveness in so short a time.

Towards the conclusion she signified the sting of death was taken away, and added pleasantly, 'I think to-morrow, or next day, will finish here.' The next morning her father going to speak to her, she seemed quite calm, and in a sweet frame of mind; and said, she loved to be still; she felt her heavenly Father near, as an arm underneath, and often admired the goodness and mercy of the Almighty to her, in so soon removing things which stood in her way. About ten o'clock the same day she was taken with the pains of death, which being hard to bear, she besought the Lord to give her patience to bear them. About fifteen minutes before she departed, when it was expected she would have spoken no more, she said, 'Lord Jesus, receive my spirit; Lord, take me to thyself.' Soon after she said, 'Farewel all in the Lord, my pain will soon be over, the gates of heaven are open

open to receive me; the time is almost come.' Soon after she departed, on the 24th of the Second month, 1794, in the nineteenth year of her age.

ELIZABETH DRINKER, wife of Daniel Drinker, of the city of Philadelphia, being drawn in gospel love to visit the meetings in this nation, arrived here about the Seventh month, 1793, and after visiting the meetings of Friends in the city of London, proceeded into Kent, Suffex, and the western counties, as far as Falmouth, returning through Bristol to London; and though frequently tried with indisposition of body, she was strengthened in her gospel labours to the comfort and edification of many, being concerned to wait for, and move under, the fresh risings of divine life.

In the Fourth month following, though in a declining state of health, she visited the meetings of Friends in Hertfordshire, &c. but her complaints increasing, she stopt at Staines in Middlesex, near six weeks; at which place she expressed to a friend an apprehension that her time would not be long in mutability, and at the same time mentioned, that as she sat in the meeting on First-day morning, though she had nothing to communicate to others,
and

and part of the time felt low and discouraged, yet, towards the close, her mind was comforted in the fresh revival of those expressions of the prophet Habakkuk: "Although the fig-tree shall not blossom, neither shall fruit be in the vine: the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet will I rejoice in the Lord, I will joy in the God of my salvation."

She reached London the 18th of the Sixth month, where for some time she appeared under great conflict of spirit; being very desirous if consistent with her Master's will, to return to her beloved connections and native land; but this trying dispensation was permitted to pass over; and, some time before her dissolution, she seemed relieved from much anxiety respecting them; and was favoured to bear her suffering with great patience, evincing true Christian resignation and acquiescence in divine appointment.

She attended several meetings under great bodily weakness; and her last publick testimony was at Westminster meeting, where she stood up with these words, 'Precious, very precious, in the sight of the Lord is the death of his saints;' on which she enlarged instructively and encouragingly.

During her confinement she was led to speak instructively to those about her; at one time nearly in these words: 'To look back, the world appears trifling

trifling and vanity ; and if fresh trials come, and the storm be permitted to beat as against the wall, it is good to trust in the Lord, who, in gloomy seasons, is the protector of those that fear him :’ and after encouraging those present to greater dedication, she said that the highest anthem that could be sung was, “ Thy will be done.” At another time she said, she believed it was right that she had given up all, and left home ; whether for life or death, she must leave.

The few last days of her life, she was much engaged in supplication, uttering many broken sentences, which though not fully gathered, were expressive of the state of her mind, and breathed the language of consolation and praise.

When near the close, her spirit seemed supported above the last conflict ; and, with an animated countenance, she said, ‘ O, the beauty ! the excellent beauty ! the beautiful prospect in view !’ Then lifting up her hands, she appeared for some time in sweet silent adoration ; after which she spoke but little, and with difficulty ; yet she appeared sensible. She expired in the evening of the 10th of the Eighth month, 1794, so quietly, that it was scarcely known when she breathed her last ; and her remains were interred at Bunhill Fields, the 15th.

SAMUEL

SAMUEL SPAVOLD, of Hitchin, in Hertfordshire, was born at Bawtry, in Yorkshire, and had his education among Friends; and at a suitable age was bound apprentice to a carpenter and joiner in that county. In the forepart of his time, he was much addicted to the follies of youth; but through the merciful visitation of divine grace, he became so effectually reached as to be stopped in his career of vanity about the nineteenth year of his age, and a short time afterwards received a gift in the ministry.

When out of his time he came to London, and worked as a ship-joiner at Deptford, and continued in that employment, there and at Chatham, for several years; during which time he was frequently exercised in his gift, and grew therein. Afterwards he removed to Folkestone, where way was opened for his further service in the church. In 1750 he settled at Hitchin, and during a long series of years laboured much in the work of the gospel, in this and other nations; and was at times baptized into deep exercises, which much excited the sympathy of his Friends; to whom he approved himself an exemplary pattern of condescension.

He travelled four times through Wales, and as many through Ireland. He was once in America, and once in Scotland; and was often engaged in family visits as he passed along, and an universal love and charity accompanied his gospel labours.

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Notwithstanding he was at times large in testimony, he was a lover of silence; and had often to recommend a reverend humble waiting on God, adding, ‘O, how I love this silent waiting, to feel my mind humbled before that great Power. We want to be more inward; the Lord’s people are an inward people.’ His life and conversation spoke the same language. He was remarkably diligent in the attendance of his own meeting, even in old age, and when bodily infirmity rendered it difficult. The latter part of his time he was afflicted with divers complaints, which brought on great weakness, and for many months confined him wholly at home; and at times in much pain, which he bore with fortitude and Christian resignation, often saying, ‘It is all well, I am content:’ he was also at times weightily led in testimony to divers who visited him. He would sometimes make mention of the love he felt towards his fellow creatures; and once in particular signified it being so great, that if he had strength, he could go and preach to them on his crutches; and he often declared that the Lord had been wonderfully good to him.

Under great bodily affliction, two days before his death, he said to his wife, ‘My dear, I cannot express the joy I feel; the Lord is very good.’ And a little after, ‘Eternity is exceedingly solemn and awful to my mind; a state of eternal duration;’ adding, ‘It rejoices my heart, that there are many fellow travellers going, as with their hands on their loins,

loins, towards the heavenly Jerusalem and land of rest;’ and further, ‘Man is made to glorify God whilst here, and enjoy him for ever in a glorious eternity; glory and honour be to his great Name and Power, and that for ever.’ And afterwards to the following import; ‘I rejoice in my heart, and am glad, that the Lord has enabled me to follow him in the strait and narrow way of the cross, which he hath prepared for his children and people to walk in.’

On the day he departed, amongst other things uttered in great weakness and difficulty, but evincing the sweet and heavenly state of his mind, he said, ‘The Truth is a precious thing; it is worth seeking for.’ He seemed pleased with the company of those about him, affectionately saying to some, on taking leave, ‘Farewel, I love you all.’

He quietly departed this life on the 9th of the First month, 1795, at Hitchin, in the eighty-seventh year of his age; and was interred there on the 15th; and a minister about sixty-five years.

THE END.

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